

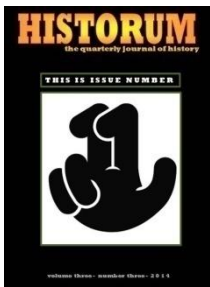
# HISTORUM

the quarterly journal of history

THIS IS ISSUE NUMBER



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Volume  
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Serial 11

1.

### **Historum the quarterly journal**

consists of the best writing from the **Historum** web site, an English language history forum whose membership is composed of history aficionados from all corners of this event filled globe we call home.

2.

Now that this journal is a reality we leave it to Historians to look at this accident and prove that it was inevitable. *[that's an old joke]*

3.

We find agreeable these words of jurist Lewis Powell, "History balances the frustration of 'how far we have to go' with the satisfaction of 'how far we have come.' It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time."

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As we put this issue, our eleventh, to bed the thought struck us that the *Journal* is not whipping up the passions to the same degree as seen in our forum. Could it be that everything printed here is found agreeable? That the Journal is an oasis of sanity? I have doubts about that! Perhaps by the time an article finds it's way into print ennui has set in. Most likely the time lag of three months between issues has something to do with it. Or could it be that the members feel they don't have permission, that we don't want that kind of feedback. Grave error mis amigos. Got something on your mind? Please share it.

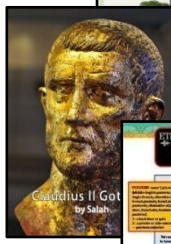
As we said in the first  
issue "Write us, or  
Right us.'

Thanks  
*Pedro*



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Etc.

# King Charles II of England

(a not-so-serious 'essay')

by gladiatrice



## Happy Oak Apple/Restoration Day (1660)!

Happy 384th birthday to King Charles II of England as well. If you don't know too much about Charles II and the Monarchy Restoration, I hope to inform (and amuse) you, and if you do already, I hope that I will convince and persuade you that Charlie is perhaps the best, ever.



The world got a little more fabulous on 29 May 1630 when Charles II was born to King Charles I and Queen Henrietta Maria. Upon his birth, his loving mother exclaimed that he was the ugliest baby she had ever seen. Apparently, when he was born, he was a very big, and very swarthy baby. And no wonder -- upon his coronation, he was around 6'4"! He had six other siblings, five of which died before he. The one who outlived him is, as we all know, James II, who was an absolute *idiot* at politicking and lost his throne. I guess the Stuarts have a family history of doing so...

Charles enjoyed a relatively happy childhood up until he was 12 years old when civil war broke out. His father, also named Charles (an inventive bunch, the royal family!) was a very obstinate man who caused quite a lot of friction with Parliament. Charles I was *also* a fool at politicking, and lost his head over it. That also runs in the family, as his grandmother Mary, Queen of Scots and grandson, James Scott, Duke of Monmouth, also suffered that same fate, though theirs were a tad more gory.







During his time in exile, Charles stayed mainly in France with his mother. When he went to the Hague to see his sister, Mary and her husband William II, they supplied financial aid to the Royalist cause. Charles also had an affair with Lucy Walter in the Hague, which resulted in James Scott, Duke of Monmouth, whom I mentioned in the previous paragraph. Charles may have taken up to four more mistresses during his exile other than Lucy! She died in 1658, and it was believed that Charles and Lucy had married in secret, which caused a problem with the Royal Succession later on.

When Charles II returned to England, he had quite a lot to make up for. As England had been under strict Puritan rule for the past eleven years, they had not enjoyed anything fun, as their leader (who got rid of the king and became ruler himself...), Oliver Cromwell, had banned it all, including sports, make up, theatre, and Christmas (!!!) to name a few. Charles more than made up for it. He was the last British monarch to make the procession from the Tower of London to the abbey the day before the coronation, which was on 23 April 1661. Ten years prior to that, he had been crowned King of Scots at Scone, and, to this day, was the last monarch crowned in Scotland.



As we know, Charles brought back the monarchy to Britain. That was pretty cool, you can't deny. However, that wasn't the only reason he is the best ever. My next statement may seem somewhat contradictory, but hold on, I promise I'll explain in full. As we've learned in the previous paragraphs, Charles is the definition of a womaniser. When he was back in England, he took more mistresses, bringing his total count up to around eight or nine. That's quite a few ladies, but, to be honest, no historian knows for sure! His nickname was Old Rowley, which was the name of his breeding stallion. Take that as you will! With this bevy of mistresses, he sired at least 14 *acknowledged* children. Upon each child and mother, he bequeathed a title.

"Oh, he's just a lech!" I can hear you thinking. No, not really. As I've just stated, each woman had her title. If Charles viewed them as easy-to-access and disposable -- conquests, basically -- he wouldn't have had so many women flock to him. Charles treated women as people, not just things. There was an instance where Francis Stewart, a court beauty renowned for her virtue, turned Charles down. This could've ended absolutely horrifically if this had been any other king. Although disappointed, Charles stopped chasing after her and let her do her own thing. As it turns out, the thing that she did (elope) made him really rather angry, but he did not lash out at her or her husband. They both had ducal titles, in fact! She was -- and is -- the model for Lady Britannia. As we can see from this, Charles liked women who knew what they liked and thought for themselves. What an advanced way of thinking for his time! If this had been Henry VIII or even Louis XIV, it would've ended in calamity for poor Frances, for if any other king knocked on your door during the night, you had to answer him.

Not only did Charles view women as equals, he also had no qualms about people's differences. This includes both religion and sexuality. John Wilmot, 2nd Earl of Rochester, was bisexual. As far as we know, it did not deter Charles' opinion of the man any further. The same went with Hortense Mancini, one of his mistresses. She was bisexual as well, and Charles still kept her around instead of ousting her for it. Multiple times did Charles try to pass legislation that would be more lenient in regards to Catholicism. It didn't pass, however -- Parliament would not allow it. Parliament did not allow a lot of things in Charles' reign. When Wilmot complained about it, Charles replied, "This is very true: for my words are my own, and my actions are my ministers'..."







Most people think of kings as too stuck up and proud to actually go out and connect with their citizens, let alone actually risk their life! Charles did both. During the Great Fire in 1666, Charles went out onto the streets of London with his subjects, putting himself in danger. In the beginning, he was with his idiot brother, James, directed water brigades on horseback. After awhile, he got off the horse and toiled alongside his people, throwing water on blazes and pulling the wooden siding off the

buildings so the fire couldn't spread any further than it already had. In the eponymous biography by Antonia Fraser, it states that Charles was up to his knees in water and covered in soot as he toiled like a commoner alongside the Londoners to stop the fire. Alas, London was all but destroyed, but after that, he, Queen Catherine, and John Evelyn, spent hours on end in Catherine's chambers mapping out a new London. Charles also went out and gave out bread to the people who were displaced due to the fire. Before the fire and after London got back up on its feet, he would go out every morning and swim naked in the Thames (which is how his Uncle Henry died), and/or walk his dogs through St. James park, where he would talk to and walk with his people. He would also play royal tennis early in the morning against anyone else who got up at such an hour. On that note, he would also walk around London (much to the disdain of his advisers) and buy things from the merchants.

Charles was also really rather lenient on executions and punishment. When he came back to the throne and pursued the men who signed his father's death warrant, it is recorded that he said "I grow weary of all these hangings." He showed none of the bloodthirst of his predecessors, his brother, and a good bit of the Hanoverian dynasty. Even in 1671 when Colonel Blood stole the Crown Jewels (a very serious crime indeed, as you could imagine), Charles pardoned the man, and gave him an estate in Ireland! It may have been a stupid move on Charles' part (as Blood had previously planned to kill Charles) however. His morale compass on such matters seemed to replace common sense.





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People often don't think of kings as people. They seem too high and mighty, too grandiose and so disconnected from reality that they seem more fictional than real. Portrayed as divine and impeccable, I feel as if people don't acknowledge royalty for what they really are -- human. As we've learned, Charles is undeniably human. He believed in the Divine Right of Kings which he was undoubtedly fed as a baby, but didn't profess it aloud. That is what got his dad's head severed from the rest of his body, which wasn't a very fun event for either of them. Charles' kingly actions





make him quite lovable, but it is also his personal quirks which make him all the better. As a prince, you'd think he'd have a vast array of toys and playthings. However, he took quite a liking to a lump of wood and carried it around with him all the time. He even went to bed with it. Charles also had a collection of sundials, with which John Wilmot got into a fight with once (Wilmot was absolutely wild, but that's another story). Not only did Charles collect sundials -- he had a bunch of clocks, as well. He had eight in his bedroom, each of which he purposely set at a different time. Although it may not seem like it, he really adored his wife, Queen Catherine, and babbled on and on about her to anyone who would listen.

Catherine of Braganza was a very pious woman, married to the libertine of her time. Charles and Catherine had 3 weddings! The first was a proxy wedding, the second a secret Catholic one (for Catherine) and the third a public Protestant one. He also refused all ideas of divorce from Catherine multiple times, even when it was obvious that Catherine could not carry a child to full-term. He also remained by her side even during the Popish 'plot', which was entirely fabricated by Titus Oates. The Plot said that Catherine was planning on poisoning Charles, as she was a Catholic, and therefore evil. It's easy to see why some people argue that Charles really didn't love Catherine, as he had over a dozen other ladies to go to. However, I believe that he really did love her. In the fall of 1663, Catherine fell very, very ill. Surprisingly, Charles was beside himself with grief. Delirious with fever, she told Charles that they had had 3 children together. We know that Catherine was able to get pregnant, but unable to carry to full term. Charles agreed with her, and she stated that their son was "a very ugly boy", to which Charles disagreed and said, "No, it's a pretty boy". He kept vigil at her side until she got better.



During her recovery, Charles got in contact with his Catholic sister, Minette, who was on the continent at that time. He asked for her to send him some holy images for Catherine's prayer books. Keep in mind such support of Catholicism was one of the factors which began to rub Parliament the wrong way during his father's reign.





Charles was also a very smart individual. He opened the Royal Observatory in Greenwich in 1676 and granted the Royal Society a charter to open in the fall of 1660. According to Samuel Pepys, he had his own lab, as well! As you can see from this, he was very interested in science and math, which dumbfounded his people. They thought it was weird that a king would care about his sort of thing! Charles would also send letters to the RS asking them if you could weigh air and some really rather bawdy things. (Take a wild guess!) He really was a strange man, but he was strange in the best sense of the word.

Charles II has picked up quite a name for himself throughout history. Some see him as a stupid, drunken lech who cared about nothing other than womanizing and selling the country's foreign policy to the highest bidder -- a manipulative monarch with leanings towards absolutism. Others see him as a truly kind, charming and clever king. The lazy frivolousness was put on as a really rather smart tactic to see who he could and couldn't trust. If people were to take advantage of him in such a state, then obviously, they wouldn't be the ones he could trust! Charles, at heart, was a very damaged, austere person who surrounded himself with all sorts of merriment.



Although we can't deny that there were spats between Charles II and Parliament, they weren't nearly as bad as those that his father underwent! It's worth mentioning here that Charles II dissolved Parliament, which did not act as an impetus for another civil war, which was splendid. One can argue that Charles was not a very effective monarch, nor a very good one. He did make some political decisions that are very arguable, but he was not a ruthless tyrant. In conclusion, although Charles may not have been the greatest monarch, he was a really great person, one ahead of his time.





### Florence Nightingale (1820–1910)



Florence Nightingale is the founder of modern nursing. She was born into a wealthy British family. Her family wanted her to become an obedient wife and mother. Her job would be to care for her husband.

Luckily, she did not follow their wishes. She followed her heart. She traveled the world helping those in need. She went to Germany to study nursing. The experience made her more sure of her choice.

She fought for improved medical care. She fought for better conditions in hospitals. She wrote a thousand-page report for Queen Victoria. It detailed the needs in military medicine. This led to a change in army medical care. It also led to the opening of an Army Medical School. Nightingale also established an early nursing school at St. Thomas Hospital in 1860.

from  
Life Science Readers:  
Hippocrates:  
Making the Way  
for Medicine

Of course you have all heard of this lady. But her real genius lay in her using statistics to persuade. For this she came up with what has become known as the Nightingale Rose. Find it in her Wikipedia article which is ninety percent accurate.

This is the first in a series of articles about the culture of the Gàidhealtachd - the Highlands and Hebrides of Scotland - in the latter half of the medieval era, from the 11th to 16th centuries. This one's food and drink. Can't do history on an empty stomach. - *Balloch*

## Culture of the Highlands Food & Drink



by Domhnall Balloch

Compared to the rest of medieval Europe, there wasn't all that much distinction between the diets of the important folk and the less well-to-do, particularly when it came to meat. Copious quantities of beef, boar, chevon, and venison were consumed by all folk, even those of lesser means, as well as hare, pheasant, grouse, and capercaillie. Animals were cooked in their skins, or eaten raw for those on-the-go, the blood mixed with oats and offal making a no doubt *delicious* snack. With a bit more time to prepare, the meat could be flavoured with herbs, roots, berries, silverweed, and smoked over a fire or peat-fire. Preservation was by smoking or salting, often with sea-salt, and coastal inhabitants used 'the ashes of burned sea-ware' to do the job.

As far as seafood itself is concerned, trout and salmon were staples even inland, owing to freshwater lochs and coastal fjords, and the further west you went the more seafood

made up a major part of the diet. A siarach - westerner - could tuck into foods famous all over Europe, thanks largely to his own waters: trout, herring, salmon, flounder, crab, lobster, eel, molluscs, and arctic char. He would also eat seal meat regularly, said to be both incredibly fattening and a cure for diarrhoea (basically a supermodel's ultimate culinary conundrum). If he was intrepid or rich enough, mince and pilot whale was also an option.



'Hey, Ragnall - want to find out if our stomachs are literally iron?'

'Nope. My gallstones are unionised.'



For those *not* seeking to put on ten stone in one sitting, there were seabirds. Puffins and their eggs were a common delicacy, but anything was up for grabs if you had the mettle to climb the stacks and sea-cliffs to plunder nesting-grounds. Skuas, auks, and gugas came in for regular 'raids,' and the Guga Hunt continues today in the parish of Ness. Some have sought to ban the practice, saying it's a blood sport, but islanders maintain, well, this:



Hey Ragnall, did you know they want us to stop hunting birds?'

'Who?'

'Those folks we sell farm-animal meat to.'

Apart from meat, the common foodstuffs were oats, cereals, hazelnuts, legumes, and a wide array of herbs, roots, and berries which could be tasty and nutritious in the right combinations. This according to people who ate ash with their seal, so don't rush out and try it. Wild plants were used to combat any deficiencies in diet, particularly seaweed, silverweed, and pine cambium. Dairy products from cattle and goats were common, as was barley and rye, from which rye bread was made. Out west, herb gardens were known, and corn and grain were abundant in the southern Isles.

There's enough literary references to orchards to suspect a few were planted in the fertile, sunlit soil of islands like Tiree and

Islay, but this could not have been a widespread thing. Potatoes weren't introduced until the late 1700s, and for some reason bread (apart from aforementioned rye bread) doesn't appear to have been popular at all, whereas in other parts of Britain it was a staple food. Pork is also noticeably absent, presumably for religious reasons. Even after boar became extinct in Scotland a good few centuries later than they did in England, their cuter cousins did not replace them.



'Hey Ragnall, remember when your cuter cousin...?'

'Getting real tired of your [censored], Steve.'

In terms of drink, you'd imagine whisky to be the main thing, and it was. Among the less well-off, where it competed with heather ale. The big guns acquired a major fascination with French wine in the early 1200s that by the late 1500s showed no signs of stopping, and at least two types of beer: local and imported. Local would've been flavoured with mead wort, myrtle, and heather rather than hops, which aren't native to the Gàidhealtachd. Perhaps this is why Tadhg Òg Ua hÚigínn, winner of the International Dissonant Name Award 1450, remarked that filling Iain II, last Lord of the Isles with it was 'difficult.' Implying that he'd tried. Moderately creepy, Tadhg, moderately creepy.

So there you have it: the medieval diet of the Gaidheal. A full bibliography and some other tidbits like pronunciation are stuffed below. The next article will be on culture, and concerns what these people did for fun and entertainment.

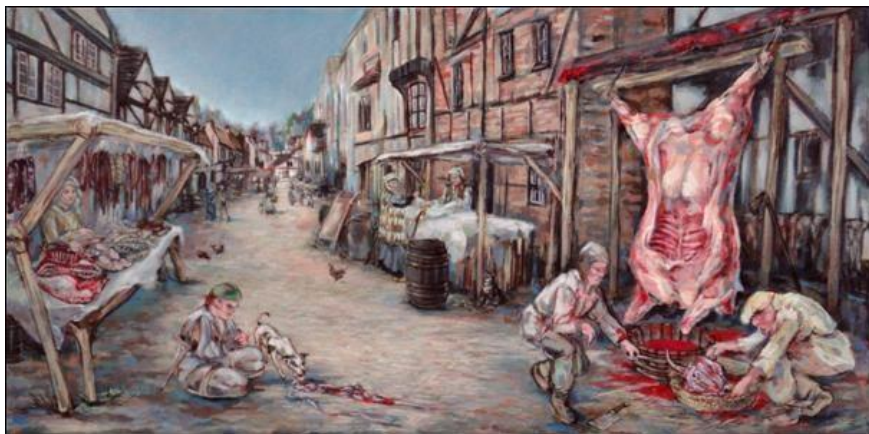


- Gàidhealtachd is pronounced 'gayll-tohck.' Siarach is 'sheer-rockh.' Gaidheal is 'gayull.'

-The Gaelic word for diarrhoea, sgàirt, is pronounced 'skowsst.' It can mean 'to shriek,' and is also a component of the word for 'swift.' Thus, diarrhoea in Gaelic is 'a swift bum shriek.' Don't even pretend you didn't need to know that.

- Heather ale is one of the oldest alcoholic drinks in the world, if the recipe used today is really that archaeologically-shown to have been brewed by Bronze Age inhabitants of Scotland in 2000BC.

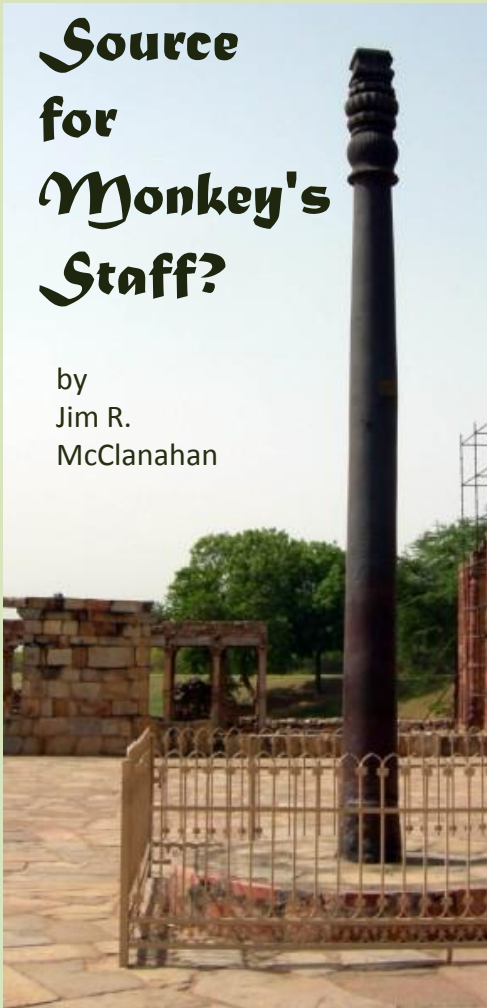
*Duanaire na Sracaire*, or Songbook of the Pillagers, and the contemporary (650-1750AD) poems within it, was my main source for this. Special mention goes to *Birlinn: Longships of the Hebrides* for packing some meat on the poems' bones, Martin Martin's 1549 *A Description of the Western Isles*, and the Guga Hunters of Ness, risking their lives and stomach lining to put those over-mighty seabirds back in their place.





# A Historical Source for Monkey's Staff?

by  
Jim R.  
McClanahan



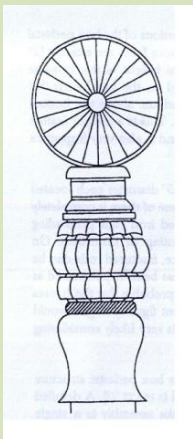
Those who follow my blog will know that my last two entries have been about the magical staff of the Monkey King, Sun Wukong (孙悟空). It may appear as if I'm a little too obsessed with the subject--I'm actually obsessed with anything that has to do with the novel *Xiyouji* (1592, 西游记)--but the reason I focus on the staff is because scholars have never given it the attention that the weapon deserves. And by that I mean no one has tried to trace the influences of the staff beyond the earliest version of the story from the late Song Dynasty (960-1279). The most recent blog entry traces the staff to the ringed and metal staves carried by religious and martial Buddhist monks, respectively. The Song dynasty version of the tale has Monkey using these two kinds of staves in defense of his master Xuanzang (玄奘) (Mair 1994: 1189-1190). Over time these were combined into a single weapon; the rings from the former were fused at the ends of the latter. This could have been the invention of Yuan/Ming storytellers or the author of the final Ming version (the novel was actually published anonymously) (Wu and Yu 2012: 21).

However, this doesn't explain all aspects of the weapon. Take for example the initial description of the staff as a black iron pillar with an inscription:[Sun] Wukong girded up his clothes and went forward to touch it: it was an **iron rod more than twenty feet long and as thick as a barrel**. Using all his might, he lifted it with both hands, saying, "It's a little too long and too thick. It would be more serviceable if it were somewhat shorter and thinner." Hardly had he finished speaking when the treasure shrunk a few feet in length and became a layer thinner. "Smaller still would be even better," said Wukong, giving it another bounce in his hands. Again the treasure became smaller. Highly pleased, Wukong took it out of the ocean treasury to examine it. **He found a golden hoop at each end, with solid black iron in between. Immediately adjacent to one of the hoops was the inscription**, "The Compliant Golden-Hooped Rod. Weight: [seventeen thousand five hundred-fifty pounds]" (Wu and Yu 2012: 135). [1]If the weapon is based on historical objects, could it be possible that this description is based on something real? I believe I have found the object that may have influenced Monkey's treasure: the famous Iron Pillar of Delhi (shown here).

This Hindu monument was erected by King Chandragupta II (r. 380–413) of the Gupta Empire and dedicated to the deva Vishnu

(Balasubramaniam 2005: 14). It is nearly 24 feet long, 21 feet of which is sticking out of the ground (“an iron rod more than twenty feet long”). The shaft has a very wide diameter, 24 inches at the base and 17 inches at ground level (“as thick as a barrel”)

(Balasubramaniam 2005: 30). It has an ornamental bell capital that was originally topped by a chakra disc (“He found a golden hoop at each end”) (fig. 2)(Balasubramaniam 2005: 36-42). [2] And it also carries an inscription describing the military feats of the king (“Immediately adjacent to one of the hoops was the inscription...” ) (fig. 3) (Balasubramaniam 2005: 6-8).



What's most interesting is the fact that the pillar is famous for resisting corrosion over the last 1,600 years. Scientists have analyzed its composition to find that it has a high phosphorous content, which forms a protective barrier against corrosive agents (Balasubramaniam 2005: 3 and 50-51). This means that the metallurgists of ancient India were far more advanced than originally thought. In addition, a local tradition in Delhi associates the pillar with Bhima, a supernaturally strong warrior from the great Hindu epic the *Mahabharata* (4th-cent. BCE). A legend circulating from at least the 19th-century (maybe earlier) claims that he wielded the monument as a club in his ancient war against a rival army (Chunder 1869: 152). Therefore, a black iron rod that defies time and is associated with martial heroes would surely make a fine weapon for an immortal monkey, no?



I unfortunately don't know of any Chinese sources mentioning the pillar, so connecting it directly to *Xiyouji* is difficult. However, the pillar was around for 1,200 years prior to the final Ming version, and Buddhist monks such as Faxian and the historical Xuanzang made pilgrimages to northern India where the monument is located. Not to mention there is the possibility that Indian and Chinese merchants traveling back and forth between the two countries could have spread tales about the marvelous iron rod to China. These oral tales could have then reached the ear of the novel's author during the Ming. I've contacted experts in Chinese history, religion, and literature to determine whether or not I'm on the right path. I'll make a sister entry in the future if I happen upon any more information.



### **Notes**

[1] Emphasis added. Anthony Yu's original translation uses the word "pounds." However, Chinese versions of the novel use jin (斤), known in English as "catty." Catty and pound are two different measures of weight, the former being heavier than the latter. Therefore, the English text has been altered to show this. The catty during the Ming Dynasty when the novel was compiled equaled 590 grams (Elvin 2004: 491 n. 133), so 13,500 catties would equal 17,550 lbs.

[2] Balasubramaniam (2005) states that the discus was probably removed during the Muslim era for iconoclastic reasons (43). I'm not sure when (if it all) stories of the pillar made it to China. Whether before or after the Muslim conquest, the ornamental nature of the discus and/or the remaining bell capital could have influenced the fusion of the rings from the religious staff to the ends of the martial iron staff.

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## Famous Women of Medicine



### Elizabeth Blackwell

(1821–1910)

Elizabeth Blackwell was born in England. Her family was wealthy. They moved to New York City when she was young. As an adult, she became a teacher. She dreamed of being a doctor.

Blackwell applied to several medical schools. She was always rejected. She was finally accepted at Geneva College. The students voted on whether to let her in, but they thought her application was a prank. They accepted her. They never thought she'd appear. She did. She graduated first in her class in 1849. She was the first woman to earn a medical degree in the United States.

Hospitals wouldn't let her work as a doctor. Instead, she opened her own hospital. It opened in 1857. Later, she added a women's medical college. She returned to England to work with Florence Nightingale. She worked until the age of 86. She left a very important mark on the medical profession!

from:

Hippocracies: Making the Way for Medicine



# Claudius II Gothicus

by Salah

Claudius 'Gothicus' was the first in a series of Roman emperors who restored a measure of stability to the Empire in the final decades of the 3rd Century CE. The so-called 'Crisis of the Third Century', spanning from 235 to 284, witnessed crippling plagues, military disasters, and a rapid turnover of imperial claimants. Only with the short but crucial reign of Claudius, did the Empire's fortunes begin to cautiously rise.

### Sources

The historical record for the Roman Empire is tragically incomplete. Even for the infamous Julio-Claudian emperors, we have few detailed, reliable sources for their life-stories and reigns. From the Antonine period onwards, biographical information on Roman emperors becomes even more sketchy. For Caesars like Claudius Gothicus, we will never be able to know the more intimate details of their personalities and backgrounds, like we do for men like Augustus and Nero.

Any historian seeking to understand the 3rd Century emperors must contend with the *Historia Augusta*, a wordy but notoriously unreliable collection of Imperial biographies that was probably composed under the Tetrarchy (284-313). Though attributed to six different men, the *Historia Augusta* was probably the work of one man, and one with a colorful imagination and a mischievous sense of humor. The work is full of fabrications, exaggerations, and plain weirdness - but there seems to be a sufficient undercurrent of truth to make it of some use to the historian.

Unfortunately, the *Historia Augusta* is the closest thing to a contemporary source we have on the life of Claudius. Its biography of this emperor is clearly laced with falsehoods - for example, it claims he once held command over a legion that in fact never existed. Fortunately some later, and more reliable historians also wrote about Claudius. These include Aurelius Victor, a 4th Century Roman statesman and writer, and several 'Byzantine' chroniclers, including Zosimos in the 6th Century and Ioannes Zonaras in the 12th.

To compose this biography, I have consulted both ancient and modern sources. Victor and, cautiously, the *Historia Augusta* are the primary Roman sources for the information here. Among my contemporary sources, I have consulted biographies of this emperor written by Michael Grant and Richard D. Weigel, and also drew inspiration from the brief attention Claudius receives in Adrian Goldsworthy's fine book, *How Rome Fell*.





## and Early Career

Claudius 'Gothicus' seems to have been named Marcus Aurelius Claudius at birth. His birthday is believed to have been May 10th, though the year is uncertain - probably in or shortly after 214. Nothing is known about his family, except that they were probably provincials who adopted the nomen *Aurelius* with the *Constitutio Antoniniana* in 212. Claudius seems to have used the additional nomen *Valerius* as emperor, though its inspiration is unclear. His birthplace was probably in Moesia superior; he must have come from the Balkans as he was the first of the 'Illyrian Emperors'.

Unless one is brave enough to take the *Historia Augusta* at face value, there is virtually nothing to say about the early life of Claudius, except that he was a decorated military man. Supposedly, he enjoyed the patronage of a succession of emperors, including Decius, Valerian, and Gallienus, and held high commands in his native Illyria. Clearly, Claudius did have a successful military career - the events of 268 saw him as the 'deputy commander' in the vicinity of Mediolanum.

Nearly the entirety of Claudius' life before his reign is a blank page. Nothing is known about his parents, or any wife or children he might have had. It would be safe to assume that he did not have any sons living at the time of his ascension; otherwise our sources would have mentioned them. Likewise, if he was married and his wife was living at the time, one would expect to find her attested in either the literary sources or in the coinage - yet there is no evidence for any female presence in Claudius' life. He is known to have had a single brother, Marcus Aurelius Quintillus, who succeeded him very briefly in 270.

The *Historia Augusta* describes Claudius as a tall, athletic, and passionate man, with both the heart and the physique of a warrior. His prowess at wrestling was legendary, and he apparently possessed a violent temper - he once punched the teeth out of a horse's mouth. His coins, like most from their era, are impersonal, depicting the emperor with a full but close-cropped beard and a fearsome scowl. He also looks improbably young in the coinage - he would have probably been in his mid-fifties at the time of his death.





## Ascension


In 268, Gallienus had been sole master of the Roman Empire for eight years, but his reign had been plagued by nearly constant usurpations. Now, he was pitted against the latest of these military rebels, his once-loyal subordinate Aureolus, who was holed up in Mediolanum in the north of Italy. Among the highest ranking officers in the besieging force were Aurelius Claudius, Domitius Aurelianus, and the current Praetorian prefect, Aurelius Heraclianus.

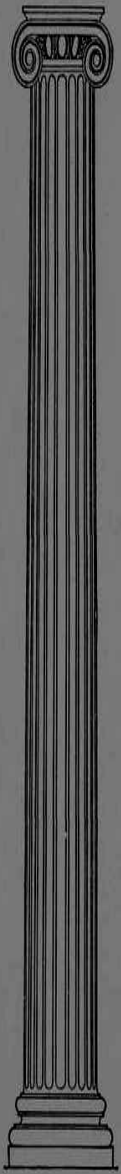
There is now way to really understand what happened next, but Emperor Gallienus was murdered during the siege of Mediolanum. Speculation abounds about who was involved in the conspiracy and why; modern scholars generally believe that both Claudius and Aurelian were members of the plot. Michael Grant suggests that Claudius was chosen as Gallienus' successor due to Aurelian's reputation for enforcing harsh military discipline.

Victor gives us a fanciful story about Gallienus appointing Claudius his successor as he lay dying of his wound; with Claudius being past his prime and Gallienus still having a son, Marinianus, living in Rome, this story seems unlikely at best. More likely than not it is a clumsy attempt at hiding Claudius' likely role in the death of Gallienus.

Gallienus had a mixed reputation in his Empire. The Senate hated him, not in the least because he had banned senators from holding military commands. On the other hand, he seems to have enjoyed some popularity within the legions. The first major challenge of Claudius' reign was to satisfy both of these powerful factions. A mutiny amongst the legions was quelled when Claudius awarded them a cash bonus of twenty *aurei* a head; he also called for Gallienus to be deified, and expressed his displeasure when he heard that the Senate had killed Marinianus.

Claudius inherited not only an Empire, but a siege from Gallienus. Not long after his ascension Mediolanum fell; Aureolus may have been killed on the spot, or he may have been taken prisoner and murdered by his guards. Heraclianus, the Praetorian prefect and conspirator against Gallienus, probably retained his post early in the reign of Claudius, but he committed suicide shortly thereafter under mysterious circumstances. The other alleged conspirator, Aurelian, would serve as a general under Claudius - he would later succeed him to the purple.





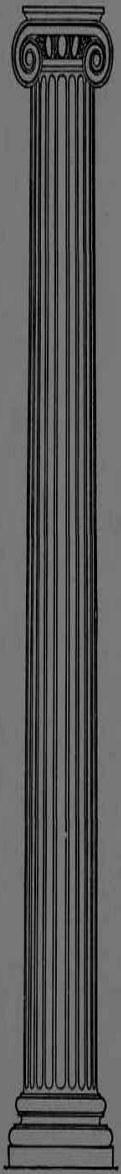
## Claudius the Second

Emperor Claudius, Rome's second ruler by that name, faced a daunting task as Caesar Augustus. The Roman Empire was seemingly on the brink of falling apart; Gallienus had failed to contain the two 'breakaway empires' - that of Postumus in Gaul, and Odenathus and Zenobia in the East. Thus, Claudius found that his authority was limited to Italy, the Balkans, Africa, and Asia minor. The grain of Egypt, the mines of Spain, and the recruiting ground of Gaul all remained in the hands of usurpers who also styled themselves Roman emperors.

A more immediate threat had to be dealt with in the summer and fall of 268. The Roman garrisons of the Alpine provinces had been drawn into the fighting around Mediolanum, thus freeing warbands of Alamanni to penetrate Italy via the Brenner Pass. Claudius moved against them, suffering an early defeat. He proceeded to streamline the command structure of his army, removing incompetent officers and placing Aurelian in command of the cavalry. After these brief reforms he hammered the Alamanni in a battle at Lake Benacus, supposedly killing half of them. For this victory, Claudius declared himself *Germanicus Maximus*.

The early months of Claudius' reign also witnessed some successes against the 'Gallic Empire'. The Emperor dispatched one of his generals, Julius Placidianus, to southern Gaul. From here, Placidianus entered into communications with the governors of Spain, who subsequently declared for Claudius. The 'Gallic' usurper Postumus was also murdered early in the reign of Claudius, though his breakaway state would continue to exist for several more years, finally being reunited with the main Empire by Aurelian.

Claudius held the consulship in 269, his partner being Aspasius Paternus - he probably wintered in Rome 268-269. He seems to have taken an interest in the Imperial mint; the coins of his reign come in a bewildering variety and honor various deities as well as the Emperor's military victories. Claudius does not seem to have persecuted the early Christian Church, though several martyrdoms have been traditionally dated to his reign (including the famous St. Valentinus); if these executions actually occurred, they may have been on the orders of local, rather than Imperial authorities.







## Gothicus

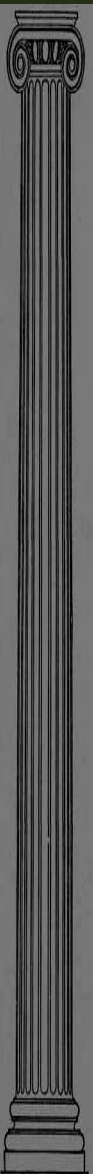
The short but brilliant reign of Claudius is notable chiefly for his victories over the Goths. These victories gave him the cognomen used to distinguish him from his Julio-Claudian predecessor, *Gothicus*, and it is to them - and his untimely death - that we must now turn.

Shortly before his death, Gallienus had inflicted a defeat on the Goths at Naissus, and his general Marcianus had been continuing operations against them. Nonetheless, the Goths proved to be a relentless threat to the Roman Balkans. Classical claims of a Gothic host numbering over 300,000 men are obviously exaggerated, but these incursions of eastern Germanic tribes do seem to have been particularly large and threatening.

The course of the Gothic war is unclear, as are the intentions of the Goths themselves. Presumably, these were merely raiding parties, if particularly large and ambitious. However, Gothic reinforcements supposedly crossed the Danube to join in the fight against Claudius; this is almost suggestive of a Germanic attempt to conquer part of the Roman Balkans. Nothing is known about the political situation of these Gothic warriors, but since no particular king or chieftain is mentioned by name or implied, their efforts were probably not well-organized. Likewise, no non-combatants are attested as accompanying them; this suggests that the Gothic incursions were just that - a series of massive raids, carried out almost exclusively by young, unmarried males.

Both Claudius and Aurelian, still commanding his cavalry, saw extensive fighting in Macedonia in 269. The Gothic siege of Thessalonica was relieved, and Claudius' bloody victory in the vicinity of Marcianopolis seems to have first won him the distinction of 'Gothicus'. Bands of Goths and Heruli troubled the Aegean coasts, but were crushingly defeated by a Roman naval force under the command of the bizarrely-named Tenagino Probus, the proconsul of Egypt. Claudius took many prisoners, but rather than executing or enslaving them, they were either recruited into the army, or settled on Roman farms. Some appear to have been used to construct or repair roads in the very provinces they had been pillaging.

Emperor Claudius seems to have wintered in the Balkans 269-270. At the beginning of the new year he was fighting in the vicinity of Mount Haemus, when word reached him of a new wave of Germanic assaults. Juthungi were attacking Rhaetia, while the Vandals were making raids into Pannonia. The Emperor decided that these attacks were of higher priority than the remaining Goths, so he marched west, leaving Aurelian in command in the Balkans.



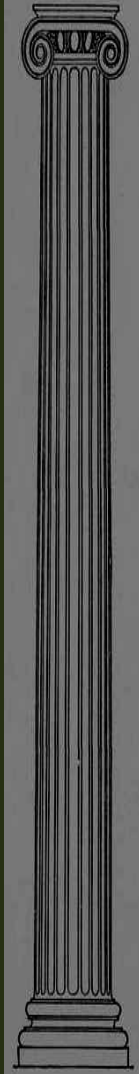


## Death and Legacy

Claudius Gothicus made it as far as Sirmium, when he died suddenly. He was a victim of a plague or epidemic that had already been sweeping the ranks of his armies. He died with the unusual distinction of being the first Roman emperor to die a natural death since Septimius Severus in 211 - just under seventy years before. Claudius himself was in his mid-fifties. Apart from the brief, partial succession of his brother Quintillus, his Empire passed to his loyal and talented subordinate, Aurelian. To a large extent, Aurelian finished the task that Claudius had started - he defeated the Juthungi, and brought both the Palmyrene and Gallic 'empires' back under his control.

The late Emperor Claudius was one of the most successful Roman emperors to reign in a century, and this made him the subject of poetic exaggerations. Constantine I would later claim Claudius as one of his ancestors, a claim that may have been inspired in part because Claudius had won a victory over the Goths near Constantine's birthplace. Victor claims that Claudius 'revived the tradition of the Decii'; this could imply that he was a religious conservative, or that he committed an act of *devotio* on the battlefield. If the latter option was the case, it is quite unlikely that our sources would have been content to provide us with the comparatively dull story of the Emperor dying of plague!

We know tragically little about Claudius Gothicus as a human being. As an emperor, however, he was a resounding success - he made an effort to effectively save the Roman Empire not only from the barbarians, but more importantly, from itself. Fortunately, he had a chain of successors, including Aurelian, Probus, and ultimately the Tetrarchy and the House of Constantine, that would finish what he started, guiding the Empire out of the Crisis of the Third Century and into the next phase of its history.



# ETYMOLOGY

## Studio

by Recusant



**POSTERN** *noun* \ 'pōs-tərn, 'pās-\  
(Middle English *posterne*, from  
Anglo-French, alteration of Old  
French *posterle*, from Late Latin  
*posterula*, diminutive of *postera* back  
door, from Latin, feminine of  
*posterus*)  
1 : a back door or gate  
2 : a private or side entrance or way  
— **pos-tern** *adjective*

I had higher hopes for an interesting quote to illustrate "**postern**," but after all it is just an architectural term, and thus somewhat arcane. I can only say that I passed up several quotations that were even dryer than this.

"The ancient walls and gates, which formerly encompassed the town [of Nottingham], are now scarcely to be traced, though *Leland* says "The town hath been meetly welle wallid with stone, and hath had dyvers gates; much of the walle is now downe, and the gates saving 2 or 3."

This wall, of which a considerable portion seems to have been standing in *Leland's* time, was built by Edward the Elder, about 910, when the country was troubled with the incursions of the Danes. After building the Castle, William Peverel, the **natural son** of the Conqueror, made considerable additions to the wall and gates, and in 1259, Henry III., commanded the burgesses "without delay to make a **postern** in the wall, near the Castle towards Lenton, of such a breadth and height that two armed horsemen carrying two lances on their shoulders, might go in and out, where William, Archbishop of York had appointed it." This **postern** is supposed to have stood where the reservoir now is, behind the Infirmary, and *Deering* says a bridge in front of it, crossed the town-ditch at the place still called *Boston-bridge*, a corruption of *Postern-bridge*. In *Deering's* time, the ditch extending to Chapel-bar, was converted into kitchen gardens and called "**Butt-dyke**, from some neighbouring **butts**, where the townsmen used to exercise themselves in shooting at a mark with bows and arrows."

— William White, *History, Gazetteer, and Directory of Nottinghamshire* (1832)



*Deireadh leis an nGaeilge –*  
**Death of the Irish language?**  
by Gile na Gile



In reality there can never be a straightforward final and absolute assimilation when your dealing with slippery matters like institutions, laws, customs & character traits - the latter two particularly are notoriously difficult to define (though people *know it* quick enough when their immersed in a milieu alien to their own - even if they do share the same language). Cultures aren't like genetic codes; a double helix unravelling itself, absorbing scattered material then replicating the same old indefinitely - there are an infinity of subtle variations involved all of which collectively produce *the difference*; difficult to convey perhaps, but there nevertheless - good travel writers make their living peddling these shades of grey and once they hit upon the happy formula which betrays a peculiar trait the attuned can recognise it instantly.

In terms of overall 'worldview', character 'disposition', typical attitudinal stance - whatever you want to call it - you'd have to be from another planet not to notice strong cultural differences between the various English-speaking countries. That said, the mutually comprehensible language once established creates it's own bind and momentum and without question alters the nature of the relationship - increasing exponentially all those potentially shared cultural memes which begin to dovetail and produce their own mutually appreciated 'storyboard' - technology (tv and internet) permits me now to have a conversation with any English, American, Australian, Canadian etc. on thousands of different topics which would be otherwise mutually barred to us were it not for a shared colonial past - we are rapidly altogether merging into a singular international Anglophone community whose multiple points of contact and terms of reference are surely beginning to outweigh those cultural traits which are peculiar to our own country. Present-day Anglophone dominance in trade and commerce compels French, German & Spanish speakers (for instance) to become bilingual English not vice versa, while most of the English-speaking world usually rests content with being monolingual bores; there being no compelling reason to force them being otherwise. France, Germany and Spain; their people, politics and culture are cut off to me in ways that can never exist with America; information of whom I can absorb a thousand times more rapidly by flicking through Fox, CNN and the like or by reading their views on internet boards. After a while of such exposure, though I never may have set foot in the place; the 'idea' of what they're about comes across naturally enough.

The fact of the matter is that Ireland *was* assimilated (obviously not completely but clearly not in any minor or negligible fashion); and it's as good a word as any - principally and most obviously through language, secondarily through the engrafting of political institutions which upended completely a particular mode of living ('tribal', 'kin-based', semi-nomadic non-feudal, pastoralist, - 'pre-modern' if you like) tearing across in the process the fabric of a two thousand year old highly evolved system of reciprocal rights & duties (see the seanchus law tracts); a 'civilization' in the making interrupted in it's stuttering progress by first Norse then Cambro-Norman settlers/invasors. Half a dozen dynasties in the 8th century (O' Connor, O' Neill, O' Brien, MacMurrough, MacCarthy etc.) vied for a putative high-kinship mutually acknowledged as having it's core seat and focal point in semi-legendary Teamhra (Tara); the concept of an Ard-Rí though never in actuality achieved without "opposition" in the historical period and most likely not before either (despite best efforts of sundry 'synthetic' historians & annalists to doctor fantabulous lineages for their patron-chiefs thereby granting them retrospective legitimacy in contemporary power struggles) was nevertheless an institution towards which these fierce clan-based rivalries were inexorably moving towards.



In fact, in terms of grasping all the baffling ramifications and potentialities of cultural assimilation, the 11th century of 'the Isles' is one of the most fascinating periods to reflect on - if Canute had consolidated a Scandinavian dynasty and had there been an Irish Alfred to unify the Gaelic septs it would have been more natural for the Dál Riata derived kings of Scotland to look westwards to Ireland to their Gaelic-speaking cousins for marriage alliances thus in time creating the basis for a pan-Gaelic kingdom. The resultant map of 'the Isles' at this point would have been a reverse mirror-image of what actually occurred under Henry II a century later when Norman hegemony was extended into most of southern and eastern Ireland. You can usually catch a glimpse of some of these many 'might have beens' through the lineages of the day. The 'Conqueror' was Henry's grandfather but his maternal grandmother (the Empress Matilda's mother) was a Gaelic-speaking daughter of Máel Coluim MacDonnchada, King of the Scots - the same line also connected him to the Anglo-Saxon Margaret of course which was the principle advantage of the match.

The Anglo-Saxon Norman invasion was in essence a conquest of Scandinavian blood; Viking raiding ships always had a safe berth in the

Norman foothold paying tax and tribute from their plunder of Anglo-Saxon lands to the successive Norman lords who evidently never completely shed their piratical roots, indeed finding them essential to consolidate their power. Despite Christian conversion, ennoblement and intermarriage with the feudal lords of the day the Normans were essentially loathe to completely reject their 'wild' Norse past - 'going soft' being a constant irritable refrain from their ex-Viking feudalised vassals. Richard I of Normandy in fact married an out and out Viking, Gunnor, who was to be an extremely influential Norman court matriarch up until her death c.1030; their daughter Emma marrying two English kings (Aethelred the Unready and Canute) and giving birth to two more (Harthacnut and Edward the Confessor). Unlike her first marriage with the Anglo-Saxon king Aethelred, Emma probably had no difficulty communicating with the son (Canute) of Viking marauder, Swein Forkbeard, via her mother's tongue. As far as I'm aware there is little trace of the post-William English Norman rulers celebrating their clearly very recent Viking vintage - they looked instead to their feudal entanglements in France and their insertion into the wider Christian world; perhaps the residue of their (presumably for a time proudly recalled Scandinavian past) was kept as an unofficial sub-culture of court life for a few generations at least and the potential embarrassment simply excised from official documentation.

Richard I of  
Normandy  
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married an  
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out Viking,  
Gunnor,  
who was to  
be an  
extremely  
influential  
Norman  
court  
matriarch  
up until her  
death...



Back in Ireland, the high-kingship was the prize desperately coveted by them all; all it required was a far-sighted, administrative & political genius of the calibre of Alfred to knit the factions together just like he had done with the exactly contemporaneous individual Anglo-Saxon kingdoms. The most important ingredient was there all along; brehons, bards, priests and monks could traverse freely from one corner of the land to the other simply because they shared the same overall culture; laws, language, religious and political institutions - a common reference point that would require no great imagination to weld together. It didn't happen of course, the powers remained too equally balanced and in the end came the intervention of the same Normans who tore asunder the Anglo-Saxon nobility - thus you had the fracturing and degrading of the respective dominant Gaelic dynasties throughout the Middle Ages until by c.1500 there were no fewer than 90 odd individual Gaelic chiefs, each "captains of their country", semi-feudalised, half vassalised, independent, proud, head-strong, champing at the bit and each fighting tenaciously their corner - a civilization first interrupted, then transformed, increa-singly according to the goals and objectives of a conquering power; and finally squashed, utterly. Assimilated.

The monolingual Gaelic speaking proportion survived in the cracks and crevices thereafter, ignored in the main by a buoyant Ascendency unless it was to collect rents or tithes, eking out an increasingly precarious living on vanishingly small plots of land & surviving in the main on a solitary food source; the spud, until in time nature deprived them too of this necessity and they were either stuffed into limepits or blasted to the four corners to be assimilated afresh. But what they were; their language, culture & institutions proved remarkably resilient (though degraded, bastardised and downtrodden - the 1741 'Bliain an air' famine or 'year of the slaughter' doesn't even register an agitated blip in the proceedings of the altogether otherworldly and apartheid Dublin parliament!) - up until 1845 that is, when the earth opened up and swallowed them whole. The Gaelteachts today are the punch drunk remnants of that social catastrophe; a shadow of a life that once was. Enough anyhow to remind us all we were once something else entirely.

"Assimilation" as a general process was to be sure an ongoing rude upheaval, a continuous slap in the face, the proverbial boot pressed low and hard, forever, not even for the proud but any with a squidgeon of self-respect; socially, culturally, politically,

economically, down-graded and excluded, the hills ever aflame with the wraiths of a thousand rueful ancestors asking you how and why you can put up with it - speaking a language you can't even understand. That's the source of every bomb I grew up with it; *tír gan teanga, tír gan anam*.

... the  
powers  
remained  
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nobility ...

Truly, its something of a miracle that anyone speaks the Irish language at all given all the hammer blows it has received. Successive waves of colonisation and plantation from Elizabethan times through to the Williamite land settlements were the initial fatal first steps as this established unequivocally an Anglophone monopoly in government and administration. So, you might say the crucial years were from Henry's 'surrender and regrant' programme up to the collapse of the Tyrconnell regime; i.e. roughly 1540 to 1690. Here, you had the systematic and self-conscious attempt to 'de-Gaelicise' the country principally via the eradication of specifically Gaelic institutions - Brehon laws, t  nistry, mode of land ownership (where primogeniture was enforced over derbfine claims to collective ownership), chieftain's 'cuddy' and even modes of dress. Apart from the obvious colonial dimension the bulk of these changes were designed to claw in more revenues for the Crown diverting the flow of taxable goods from a Gaelic sphere of autonomous chieftains into a centralised Westminster controlled bureaucracy. The native leadership cadre were effectively beheaded and supplanted while for those that remained the cultural focus now switched to England and the ennobling powers of the Crown; this was the new route for power, advancement & security - the organic connectivity with the Irish-speaking majority held together by common custom law and language was effectively severed.

Medieval English kings never had the financial clout to 'complete the conquest' being for the most part tied up in continental commitments or domestic crises; Hundred Years war, War of the Roses etc. with the Reformation when it did come providing the great spur for a further 'othering of the other'. Resistant Catholicism could now be readily equated with and explained by these self-evidently 'barbarous' Gaelic institutions which seemed to nurture recidivist and 'backward' church practices and altogether promote 'popish superstitions'. Such was the hubristic certitude that it was naturally assumed given the 'correct example' that English habits, customs, language (and religion) would inevitably be diffused and picked up willingly by the populace. Such was the power of this propaganda that Molyneux in the 1690's defending Anglo-Irish (i.e. Ascendancy) rights to carve out it's own economic laws independent of Westminster could off-hand say that there was no *aboriginal* population left in Ireland; the suggestion being that political and economic hegemony (full spectrum dominance in reality) would soon see to it - if it hadn't done the job already.

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So, the post-Reformation religious divide enacted the first major schism as hitherto Anglo-Norman medieval lords particularly outside the Pale (Desmond, Butler, Clanrickard, the Fitzgeralds) were long accustomed to the realities of a dual culture; pragmatically intermarrying, learning Irish and even adopting Gaelic customs where appropriate to suit their own needs - no threat to the language there; bilingualism being in fact the norm among both aristocracies although the peasant subclass of both still remained relatively isolated from one another. With the Reformation the 'Old English', who retained their Catholicism, (itself a function, if not of widespread integration of the two communities at the very least a cultural alienation from mainland Britain) were henceforth bracketed and 'downgraded' with the 'native Irishry' and slowly displaced in their turn by the 'newcomer' Protestant English and Scots settlers. It's interesting that after the final collapse of the Jacobite cause (the '45) and more specifically with the Papal assertion of Hanoverian legitimacy (1760) the fight for civil and political liberties now assumed a *constitutional* as opposed to a simmering underground *martial* dimension. It was no longer 'open warfare' as such, framed by European Counter-Reformation politics and the attempts of displaced and dispossessed continental Gaelic and Old English emigrés to have their ancestral lands restored - what was now tapped into for the furthering of the now *Irish Catholic* cause was the universalist enlightenment language of tolerance, democracy, human rights, enfranchisement etc. 'Romanticism', with its reverence for indigenous languages and customs came two generations later and was too late in a sense for the Irish context; despite best efforts from Davis, O' Donovan, Mangan and the other early cultural nationalists.

Literacy was commonly cited as an obstacle and even those who could read couldn't do so in Irish due to the paucity of material actually printed in the language.

In the 1770's, the only practical means by which this new paradigm of struggle could be pushed through to successful completion was via lobbying, speechifying & petitioning through the English language - the drama of the hour; Grattan's speeches, parliamentary Reform Bills and so on were all inevitably reported and circulated by English language pamphlets and broadsheets. English and French were rapidly displacing Latin as the language of learning and knowledge and perforce to participate in this new dialogue the old vernaculars of Europe began to look around this time increasingly like so much dead ballast. The antiquarians ploughed ahead of course and continued to file new discoveries; etymological curios for the consumption of detached scholars - but there were few attempts in Ireland to convey or convert any of this into the native vernacular for the consumption of the masses. Literacy was commonly cited as an obstacle and even those who could read couldn't do so in Irish due to the paucity of material actually printed in the language. This is more clearly a question of power and resources hampered as always by the ubiquitous Penal Code; hedge school masters with slender means at their disposal had no option but to resort to English language publications.



The actual survival of quasi-bardic and seanachai traditions in Munster and Connaught, as well as the rundale/clachan communal settlements in which they thrived, perversely contributed to this linguistic malaise as knowledge was still by and large communicated as it always had been; by song and word of mouth - so the actual still resonant cohesiveness of Gaelic cultural life in the long run worked against the necessity of adopting a vernacular print literature. Though probably the biggest blow to Irish during this crucial period of the early 18th century (when the majority of the island still spoke the language) was the retention of the Latin mass and the decision by the Vatican (c.1720's) not to allow a translation of the Bible in the vernacular - we sorely needed a Counter-Reformation equivalent of Thomas Cromwell or Catherine Parr both of whom assiduously promoted the like in England; Dublin priest Cornelius Nary favoured the adoption as far as I remember but was shot down.

By the time the National Schools system was rolled out in the 1830's which pointedly excluded any instruction in Irish, post-Emancipation middle-class Catholics led by O' Connell were optimistic of grabbing a share of governance and an increased share of the spoils but this was predicated obviously on them and their offspring being fluent in the language of power and (city) commerce - tally sticks were introduced into primary schools (usually with priest and parental approval) and Irish-speakers punished each time they spoke their native tongue. O' Connell himself set the tone, though a native speaker, saying it were well it vanished off the earth (or words to that effect), it serving no demonstrable purpose - the difference in his attitude and that of the (mainly Protestant) Young Irelanders in this

regard couldn't be more pronounced; influenced by Herder and German Romanticism (& Walter Scott) the *volksgeist* for them took on a powerful and apposite meaning in the Irish context which largely eluded the 'Liberator'. Indeed, when William Carleton wrote his monumental *Traits and Stories of the Irish Peasantry* in the 1830's and 40's he was self-consciously preserving country idioms and a way of life which he knew to be rapidly vanishing despite all the fulminations of the *Nation*.

The final curtain call is preserved for us in the impressions of a contemporary Donegal native who manages (for me) to put it all in a nutshell -

"Tháinig blianta an ghorta agus an droch shaoghal agus an t-ochras agus bhris sin neart agus spiorad na ndaoine. Ní rabh ann ach achan uduine ag iarraidh bheith beo. Chaill said a' daimh le chéile. Ba chuma cé a bhí gaolmhar duit, ba do charaid an t-é a bhéarfadh greim duit le chur i do bhéal. D' imthigh an spórt agus a caitheamh aimsire. Stad an fhilidheacht agus a' ceol agus damhsa. Chaill said agus rinne said dearmad den iomlán agus nuair a bhisigh an saoghal ar dhóigheannai eile ní tháinig na rudaí seo ariamh arais mar a bhí said. Mharbh an gorta achan rud."

"The years of the Famine, of the bad life and of the hunger, arrived and broke the spirit and strength of the community. People simply wanted to survive. Their spirit of comradeship was lost. It didn't matter what ties or relations you had; you considered that person to be your friend who gave you food to put in your mouth. Recreation and leisure ceased. Poetry, music and dancing died. These things were lost and completely forgotten. When life improved in other ways, these pursuits never returned as they had been. The famine killed everything."

# ETYMOLOGY

## Studio

by Recusant



**scullion** *noun* \ˈskəl-yən\ (Perhaps from Middle French *escouillon* "a swab, cloth," diminutive of *escouve* "broom, twig," from Latin *scopa* [plural *scopæ*] "broom." Or an alteration of Old French *souillon* "scullion," by influence of scullery.)

**1** : a kitchen servant who does menial work

**2** : a low or contemptible person

"So long as John king of France with whom Edward had made peace, survived, the treaty [between France and England] was honourably observed; but his successor Charles V surnamed the Wise, when he ascended the throne soon manifested a disposition to renew hostilities. For this purpose, in express violation of the terms of peace, he cited the prince of Wales to answer for some pretended midemeanors in the government of his own provinces. The high spirit of that prince could not brook this indignity: he returned an answer that he would attend in Paris with his helmet on, and sixty thousand men to witness his appearance.

Upon this the king of France declared king Edward's provinces in France forfeited for contumacy, and, to render the proceeding more irreparably injurious, sent the notice, not by a herald, but by a **scullion**.

Thus, in 1369, war again broke out between England and France. Charles has not courted this event without having made secret preparations for an advantageous outset. He hired and purchased ships from all the powers in Europe, and meditated the invasion and destruction of England. But although Edward was not equally prepared for war, and although his finances were considerably deranged and the vigour of his government much impaired by the feebleness and want of exertion attending upon his advanced period of life, yet he was not in a situation so helpless as to give success by inertness to the projects of his enemy. He speedily collected a fleet and army, and the French king, instead of invading England, was obliged to exert all his force to defend his own territories against the duke of Lancaster, Edward's third son, and the earl of Warwick, who invaded him with a considerable army."

— Edward Harding, *Naval Biography; Or, The History and Lives of Distiguished Characters in the British Navy, Volume I* (1805)

# The Controversies Surrounding the First Emperor of China

by Jake10



While the life of a man with power over the largest known empire, unrenowned historic achievements, countless treasure and women available to him, and the grandest title ever given to any known man may seem ideal, the First Emperor of China lived a series of controversies that proved to be too much to handle. Qin Shi Huan, originally named Zhao Zheng, faced controversy before he was even born. His mother, Zhao Ji, was a dancing performer given to his father, a prince on route to becoming king, by a rich merchant. Shi Huan was born shortly afterwards, in 259 BC, but this caused rumors of the merchant being Shi Huan's true biological father. The rumors may have been part of political campaigns to bring

down his father, but they, nevertheless, affected the family. In fact, the family faced hostile assassination attempts when Shi Huan was a boy, making them flee and burning a seed of revenge in Shi Huan's heart.

Still, despite the controversy, Shi Huan's genius was never contested. He became the ruler of Qin at a young age, and still relied on his mother for support, but she betrayed and tried to kill him. As a widowed lady, Zhao Ji became very lonely living in the palace, so the discovery of a eunuch, Lau Ai, who had not been castrated and was a wonderful lover made her fall in love, to the point of favoring her lover over her 21 year old son. She had two sons with her lover, and she and Lau Ai tried to kill Shi Huan so one of the two boys could take the throne. Shi Huan dealt with this ruthlessly, but the young man betrayed by his own mother that way would never be as trusting of anyone again.

He ruled with force and violence. Seeking to unite the warring states, he motivated his soldiers with rewards for every enemy head they returned from battle with. Shi Huan provided his soldiers with technological innovations such as long bronze swords covered with chrome to prevent rusting; a technique which would not be rediscovered until about 2000 years later. He gave them crossbows and chariots to use in battle, and began taking over the other warring states. In 228 BC he took over Zhao, where would have his personal revenge on those who mistreated him and his family in the past. After plundering their capital, he went from door to door, seeking specific nobles, whom he tortured and killed by tying them to different horses who would pull the different limbs apart.

By the time he took over all the warring states, Shi Huan was fielding armies of 600 000 men. In just 10 years he had accomplished what nobody else had been able to in the preceding 500 years. He felt so powerful and in control that he thought his biggest worries were over, but they had just begun. By 220 BC he faced plots of rebellion from Chu nobles, attacks on his kingdom from the Mongols and Hans, miscommunications between the people of different states, and a border that was too long and difficult to defend. To deal with this, he transferred all the nobles to the Qin capital to keep an eye on them, commenced his ambitious project of the Great Wall of China to keep the barbarians away, and made a common currency and measuring standard for all of China. He felt this would put him in the highest regard, but the death toll of people working on the great wall and his strict laws brought discontent among the peasants. Then, the Vietnamese attacked him from the south.



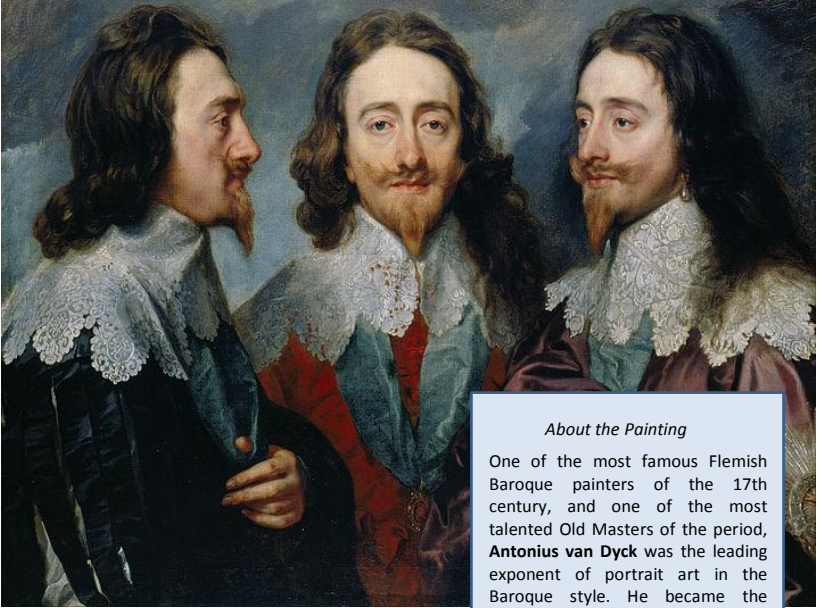
The stress of never-ending battles, disappointment about himself from the people he sought to protect, and controversies over his projects began to wear him down. A blind musician taken to the palace to entertain Shi Huan, plotted an assassination attempt on him and nearly succeeded. Then, Chinese scholars pointed out flaws in his ruling, using academic books as support. It all proved to be too much for the still young emperor to handle. He sent the scholars to work on the Great Wall, buried some of them alive, burned all their books, and became paranoid about his life. He started mistrusting everyone, finding hidden attacks in anything said to him, and feeling afraid to stay in one place too long.

Since telling the emperor that he was doing something wrong resulted in death, people started blaming ghosts for the bad messages. Nobody would take responsibility for the bad remarks, but they would merely say that ghosts had said them to someone. Even rumors of him not being legit in the eyes of heaven started to flow. Shi Huan went from paranoid to insane. And, to add to his insanity, his medics treated him with mercury to keep him young. This damaged his central nervous system, causing what appears to have been Parkinson's disease.

Despite his fame and accomplishments, seeing the constant struggles and tragic end of the First Emperor of China make me wonder if people who see this position as enticing would still seek to take it if given the chance.



# The Downfall of Charles I



by gladiatrice

**King Charles I** of England, Scotland, France and Ireland, Defender of the Faith, was the first king to be executed in Europe. He met his end on 30 January, 1649, in the hands of Parliament.

**Charles' memory** has endured a considerable amount of scrutiny by scholars. Was he truly a despotic, horrible tyrant, or was he just misunderstood? Did he truly deserve such a horrific end? In this entry, I will elaborate on the trial and execution of King Charles I, the effects his death had on his family, and if Charles truly deserved to meet such a fate.

## *About the Painting*

One of the most famous Flemish Baroque painters of the 17th century, and one of the most talented Old Masters of the period, **Antonius van Dyck** was the leading exponent of portrait art in the Baroque style. He became the leading court painter in England, his most famous works being his elegant portraits of King Charles I. Influenced by his teacher, the great Peter Paul Rubens, Van Dyck was a child prodigy who rapidly became a virtuoso in his trade. Some of his best Baroque paintings include: *Portrait of Charles V on Horseback* (1620, Galleria degli Uffizi, Florence), *Triple Portrait of King Charles I* (1635, British Royal Collection). Along with Rubens, Rembrandt and Vermeer, he is seen as one of the leading figurative exponents of Baroque painting in Northern Europe, and one of the last great members of the school of Flemish painting. He was also undoubtedly one of the best portrait artists in London, since Hans Holbein (1497-1543).

Charles I reigned over the three kingdoms of England, Scotland, and Ireland from 1625 to his untimely death in 1649. Born on 19 November 1600 to James I of England (VI of Scotland) and Anne of Denmark, Charles was not raised to be king. His older brother, Henry, was being reared in such a way. Henry died when Charles was 12. James called Charles 'baby Charles', or 'little Charles'. He was a small child, and his full height reached 5'4". He had a bad stutter, to which his father suggested cutting the tendon under his tongue. Charles also suffered from rickets as a young boy. When he was made Duke, he had to have two people on either side of him, holding onto him on the off chance he toppled. He did almost fall flat on his face! He was given a pair of iron reinforced boots, which seemed to help his legs. He never fully outgrew his stutter though.

At the age of 12, Charles became heir to the throne. His father, James I/VI, believed strongly in the Divine Right of Kings. In layman's terms, a monarch was chosen by God to rule. This shaped Charles' rule, and eventually led to his downfall. James passed away when Charles was 24 years old. Charles' reign started rocky, as well -- in the first three years of his reign, he had dissolved Parliament four times. In 1642, war broke out between Parliament and the Royalists. Charles was pushing his weight around, and had a French Catholic wife (Queen Henrietta Maria), which made them even more angry with the King. Put into scale, the English Civil War killed more people than WWI.

Charles was captured by the Roundheads in 1647, after being betrayed by the Scots. He was held under house arrest until 3 June. From there, he was dragged across the country, being held in various places. He attempted to escape Hampton Court on 11 November, and made it as far as the shores of Southampton Water. He made contact with Colonel Robert Hammond, Parliamentary Governor of the Isle of Wight. Charles believed that Hammond would be sympathetic to his cause. The king was wrong, and Hammond had him locked up in Carisbrooke Castle.

From there, he attempted to make negotiations in his favor with the Scots if they put him back on the throne. Royalists at this time began to stir, and so the Second Civil War began. Cromwell's army crushed all insurgents, along with the hopes of a Royalist victory. Charles still tried to negotiate at this time. On 5 December 1648, Parliament voted by 129 to 83 to continue negotiating with the king, but Cromwell disagreed to this, seeing as it would mean having to negotiate with a 'bloody tyrant'.





Charles at his trial, by Edward Bower, 1649.

Charles was then sent off to Hurst Castle at the end of 1648, and thereafter to Windsor Castle. In early 1649, he was accused of the following: "tyrant, traitor and murderer; and a public and implacable enemy to the Commonwealth of England." A new order was wrote that a king could be tried, as the idea had never been introduced in England at that time. It was modeled from an ancient Roman law, stating that a military body could overthrow a tyrant.

Originally, 135 judges were supposed to show up and try Charles, but only 68 showed up. No one was particularly keen on the idea of trying a king, as this had not been done before! The only people allowed into Parliament were those who Cromwell thought supported the trial of the king. This Parliament was known as the "Rump Parliament", and only 26 members voted to try the king. Even though they may have supported Cromwell, they had not wanted anything to do with condemning King Charles to death.

"Out of a wicked design to erect and uphold in himself an unlimited and tyrannical power to rule according to his will, and to overthrow the rights and liberties of the people of England," is the words of one man, John Bradshaw. He recognized that trying Charles was extremely unpopular, and feared for his life. To assuage his fears, he had his hat reinforced with metal. The hall where Charles was tried was packed with soldiers. Was it to keep the judges safe from angry Royalists, who weren't even allowed into the hall until the accusation was already announced? Or was it to stop Charles from fleeing?

Charles, at the time, had balked at the idea of defending himself. He did not think that Parliament truly had the power to try him such as. He even refused to take off his hat, which showed his disrespect towards the people who were trying him. This was viewed as arrogance, which cultivated even more worries about the king -- even while he was on trial for his life, he still remained pompous.

The final announcement of the trial was read by Bradshaw: "he, the said Charles Stuart, as a tyrant, traitor, murderer and public enemy to the good of this nation, shall be put to death by severing of his head from his body."

At the time of his trial, it is reported that the king had looked very haggard. This is true -- he had been on constant watch, and because of that, he could not sleep for three days. During this time, his barber had been dismissed, so he let his beard and hair grow even longer, as he would not allow a Parliamentarian to come that close to him with a razor.

**On 29  
January,  
the last  
day of his  
life,  
Charles  
was  
permitted  
to see  
two**



**of his children, Princess Elizabeth and Prince Henry.** Elizabeth was near hysteria when she saw her father again, which set little Henry off crying too. The King's custodians began to cry at the sight, as well. To Elizabeth, he told her to tell her mother, his queen and wife, "that his thoughts had never strayed from her, and that his love should be the same to the last". At that point, Charles became worried, and asked if Elizabeth would remember this, for she was crying too hard. She said that she would, she would write it down and remember it as long as she lived. He picked Henry up from the floor, sat him on his knee and told his son first, "Sweetheart, now they will cut off thy father's head." After that: "Mark what I say, you must not be a king as long as your brothers Charles and James do live. For they will cut off your brothers' heads when they catch them, and cut off thy head too at the last. And therefore I charge you, do not be made a king by them."

Henry replied that he would be torn into pieces before he became king. Charles then ended their meeting by saying, "And that he doubted not but that the Lord would settle his throne upon his son... and that we should be all happier than we could have been if he had lived." That son was Charles II, who was on the continent with James, furiously trying to save his father through diplomacy and naval fleets. His efforts were all for naught.

On 30 January, Charles was executed. However, there was a few hitches. The first was the acknowledgement that Charles, Prince of Wales (later King Charles II) was still alive. The second was that the man who was to execute Charles refused to do it. Another man and his assistant was found. They were paid £100 and were allowed to wear masks to remain anonymous.



The morning of Charles' execution was a bitter cold one. In response, Charles dressed himself in two shirts, stating that "the season is so sharp as probably may make me shake, which some observers may imagine proceeds from fear. I would have no such imputation." He was allowed to walk his dog in St. James park one last time, and had a small meal of bread and claret. He placed an orange stuffed with cloves in his pocket and went out to the crowd. The scaffold was set out from the window of his dining hall, therefore it was extremely low to the ground, which Charles noted with displeasure. He made a small speech then, but it was only heard by the people on the scaffold with him. "An unjust sentence that I suffered to take effect, is punished now by an unjust sentence on me," he had said. "I value the liberty and freedom of the people as much as any, but freedom consists in having government ... It is not

I must tell you that their liberty and their having a share in the government; that is nothing appertaining unto them. A subject and a sovereign are clean different things." He continued, "I shall go from a corruptible to an incorruptible Crown, where no disturbance can be." Charles then prepared himself for the execution. He took off his medallion and told them to "Remember". After he had doffed his cloak and put his hair up into the cap that had been presented to him, he lay his head on the block. This was at 2pm. He wanted them to strike on his command, so after sending up a quick prayer, he stretched his arms out to his sides. And so ended the monarchy.

According to observer Philip Henry, a moan "as I never heard before and desire I may never hear again" rose from the crowd, who later mopped up some of Charles' blood on handkerchiefs as good luck.



Contemporary  
German print of  
Charles I's  
decapitation

Charles' family did not take the news very well. We already know that Henry and Elizabeth were devastated, but Henrietta, Charles and James had no idea of this at the time. Henrietta was told that Charles had escaped, but when the news was finally broke to her, she entered a catatonic state for some time, until approached by a friend, which caused her to snap out of her stupor and begin to bawl. She remained depressed and bitter for the rest of her life. Charles II learned of the news at the age of 18. His chaplain had entered the room with news of what had happened. He began the sentence with "Your Majesty". Charles II immediately burst into tears, and found it impossible to speak, so he dismissed his chaplain, and remained inconsolable for a considerable amount of time.

There was no law for the longest time that said anyone could harm a king in such a way. Parliament did not want to kill the king. So, why would they do it? Did the truly have the right to? They did not have the right to, but they had the means to do it, along with power. They were afraid that Charles and his heir could pose harm to the republic, so they had to do away with him. Charles also remained dangerously arrogant throughout his reign, along with very stubborn. Was he a great king? No, he was not. He was not reared to be a king. But did he truly deserve to go through all of this? No, he did not.

Charles was declared a saint and martyr for the Anglican church by his son upon the Restoration in 1660.

What is your opinion on the execution of Charles I? Was Parliament justified? Were they not?



Cromwell was said to have visited Charles's coffin, sighing "Cruel necessity!" as he did so. The moment as envisioned by French artist Paul Delaroche 1779-1856.



# Setting the record straight Irish Paganism

by General Michael Collins

Irish Paganism is an often completely understood phenomenon in the world today. This is partly due to centuries of mis-education by the British school system in Ireland, which sought to barbarise the ancient Irish as part of a justification for colonisation. It is partly due to the application by lazy scholars, of Caesar's writings on Gallic Druidism to Ireland. Another factor which promotes the falsehoods is the fact that the modern concept of religion does not exactly fit Irish paganism, rather like the Square peg in the Round hole. Yet the square peg has been beaten with a sledgehammer into the round hole. The lurid accounts which could vividly describe exactly how the blood would flow down the altar are exactly the same accounts which have no sources whatsoever, apart from the imagination of the author. I will make this point at the outset: there is no valid source on Irish paganism other than native. Caesar's accounts of the religion in Gaul cannot be copied and pasted for Ireland. It is certain that they retained many of the same features, being the same base religion, but the Celtic Civilization in Ireland was for a long time severed culturally from their relations on the continent. Being an island civilization and in accordance with the Irish practice of assuming all invaders into a combined culture, the Irish community was introverted, and because of that the Irish denomination of Druidism can be regarded as quite distinct, with many of its own features and peculiarities. For this reason, it deserves a branch of study of its own.

Not only are we lacking in accounts other than native, the native accounts we do have are from a time after the introduction of Christianity. Christianity and Literacy were introduced to Ireland at the same time, by the same man. Both were quickly adopted and subsumed into the culture. The writing was an almost wholly new concept, whereas in a matter of a few short years Christianity totally replaced paganism. Because this was done peacefully, and the vast majority of the populace did convert, druids found themselves replaced, rather than phased out. Indeed, many of them moved with the times and became priests. The net result of this was something often termed the "Celtic Church", which was Christian (and under the authority of Rome) but was as Celtic as the Catholic Church was Roman. It had concepts which would be regarded by the Catholic Church today as utterly wrong, for example, and something which was recorded by law, any relationship which brought about offspring was termed a marriage.

I said above that Irish paganism does not fit the concept of modern religion, and that is because it was not really a religion, in the true sense of the word. There was no organized list of deities and there was no organized form of worship. It was more loose cultural superstition than religion. There were elemental Gods, and the custom of swearing by "The Sun, Moon and Stars" etc. likely comes directly from this, that the power of these elemental "gods" for want of a better term, would strike down any who broke an oath after swearing by them. It is written that High King Laegaire was killed by the sun and wind when he broke his solemn oath by those two elements. So it was dangerous to violate the honour of the Gods. Another aspect that distinguishes Irish Paganism from what might be termed religion is the absence of any moral code whatsoever. It is possible that books relating to this moral code have been lost, as many books have, but for the evidence in front of us there was no attempt by the druids, or anybody else, to provide a moral code for the subjects of paganism. A wonder then, that the poor did not kill the rich and perhaps, another success to be attributed to the extraordinarily advanced, and just, Brehon Laws. Or perhaps the cynicism of the modern world has rendered us ignorant of human nature.

The Druids were essentially "Wizards", by language and by fact. They were supposedly able to gather great mists about them, cause storms and change weather, shower people in blood and sparks and most dreaded of all - cause insanity. Stories tell us that in order to curse a person with insanity, a druid

would prepare a "madman's wisp", that is, a little piece of straw or grass into which a dread incantation would be pronounced. When the opportunity arose, a druid would thrust said wisp into the face of his victim, who would at once become insane or idiotic. They would also sometimes become bald, break out in ulcers and boils, or grow feathers. This most remarkable legend was adopted by the Danes, as their incursions in the 9th Century put paid to the growth of Gaelic culture and learning, and is recorded in "Kongs Skuggsjo". Druids were also known to exert malign influences on enemy armies, and could provide "a drink of forgetfulness", as they did to Cúchulainn and Emer. One of the chief tasks of the Druids was Divination. It was done for all important events, such as wars. The High King's druids even foretold the arrival of St. Patrick. They made their judgements by interpreting the crows of ravens, the songs of wrens and other birds, fire, from cloud formations and from the stars. There is a story of a High King, Dathi, who asked his chief druid to forecast the events of his next year's reign. The druid went to the top of a nearby hill and stayed there all night until the sun rose. When he returned to the King, "Art thou asleep O King of Éire and Alba?" the King Replied, "Why is the addition to my title?, I am not King of Alba". The druid informed him that by the end of the year he would make a conquering expedition to Alba, Britain and Gaul, which he proceeded to do.





The Irish worshiped many individual gods whose names we still have, some were friendly characters, some evil. They have been identified with the Celtic Gods of the Continent, and probably correctly, too. The Irish also worshiped the Síde (Shee), Who are variously translated as earth Gods, fairies or elves. These creatures were supposedly the tuatha de danann (a tribe of invaders), who, when defeated by the Milesians (later invaders) hid underground and in caves. They would often come out at night and do harm far more often than good. The Irish worshiped them not out of any love for them, but to appease them from damage. A myth or superstition common to this day is the Bean Sídhe or anglicised "Banshee", a fairy woman who appears at night to the relatives of those about to suffer bereavement in the family and warns them by a dreadful wail, similar to the screech of cats, only worse. I know of many people locally who either claim to have personally seen one, or that a member of their family saw one. There were many myths in ancient Ireland regarding the Sídhe, their dwelling places, their powers, and how they could be appeased, and if anybody wants to look into Irish paganism in detail, I can point them to some great works on the subject which deal with the issue of the Sídhe properly.

I couldn't possibly omit a certain character at this point, regardless of his irrelevance. The Leprechaun. He is an impish fellow, whose occupation is making shoes for the fairies. He can sometimes be heard on rare, moonlight nights, tapping away. If you catch him, and keep your gaze on him, he will tell you where to find a crock of gold, but take your eyes off him for a second, and he'll be gone. He is to be found in even the oldest Irish myths and stories. They were or are mischievous creatures, prone to cutting off women's hair and other pranks, but not particularly given to evil, except under provocation.

The Worship of idols was present in Ireland as well, and the foremost of these was Cromm Cruach, and "his sub gods twelve", as the poem puts it. It is to it that the one and only reference to human sacrifice is. However, of all the sources which mention Cromm Cruach, only one refers to human sacrifice (Dinnsenchus) and it is generally thought, and a special point is made of this by P.W. Joyce, that this was no more than an Early Christian monk inciting revulsion for the old ways. We have much old literature pertaining to pagan rites in the native Irish, and not once is Human sacrifice mentioned. Furthermore, St. Patrick makes no reference to it in his confession, though he details many other Pagan practices. The Cromm Cruach superstition was destroyed by St. Patrick. Other idols were worshipped throughout the country, and there is reason to believe animals were nominally rather than physically sacrificed to the idols, a rather practical variation of continental custom. There was a pillar stone in Munster which supposedly gave judgements on certain judicial cases. There was an idol of particular interest to students of history called Bél, who received special festivals and other tributes, as he seems to have been adopted from the Phoenician God Baal.

Weapons, amongst other objects were also worshipped. It can generally be found that whatever the Irish Swore by was worshipped in some form or another.



The Celtic Irish druidism did not expressly believe in the immortality of a human soul. Where there are immortal souls, or those who return from the dead, they are exceptions pertaining to old stories and are usually explicitly pointed out as exceptions. There was, however, a belief in what might be termed Pagan heaven, but there were in fact many such places which occasionally mortals got to stay in. As we see in the Myth of Óisín in Tír na nÓg (land of the youth) time operates differently in such places, where there is eternal youth and no decay. There are other ones such as Tír-nam-beó, Mag-mon and others. These are all places where fairies alone dwell, and their nature is uniform; no decay, no ageing, no sorrow, no jealousy. In the words of one legend "Nothing but truth". However souls did not pass to these places, occasionally a person would find and live in such lands or a person could come back as another man or beast, but as I said, these are exceptions. The Irish did not believe generally in the "soul".

There were many other superstitions, innumerable superstitions, pertaining to "evil eye", turning clockwise etc. etc. I do not know whether Irish paganism can even be termed a religion. It had no moral code, no afterlife, no soul, but what it did have were interminable lists of superstitions. However there seem to have been no obligation on anybody, other than their own superstition, to carry out the practices. Indeed the one thing that might characterize it as religion was the druids, but in early pagan times the Druid was the learned man, the scholar, the poet, the brehon, the historian. There seems to have been no real need for him to be a magician as well, except as an auxiliary to his noble position, and the honour such men received by Kings was high. As to whether or not it was a religion, I leave that up to the reader.

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Óisín and Niamh

# ETYMOLOGY

## Studio

by Recusant



What follows is the beginning of a chapter about Johanna of Navarre. The subtitle is "The Witchcraft Queen" because her stepson Henry V accused her of "acts of witchcraft tending to the King's harm." She was convicted and subsequently held in Pevensey Castle in Sussex for four years. However Henry eventually relented and she was released, and in fact outlived him.

**irascible** *adjective* \i-'ra-sə-bəl\  
(Middle French, from Late Latin  
*irascibilis*, from Latin *irasci* to become  
angry, be angry, from *ira* anger)  
: marked by hot temper and easily  
provoked anger  
— **iras-ci-bil-i-ty** *noun*  
— **iras-ci-ble-ness** *noun*  
— **iras-ci-bly** *adverb*



Johanna of Navarre . . . . .  
Consort of Henry IV  
(born 1370, died 1437)  
"The Witchcraft Queen"

John IV, Duke of Brittany, died and left behind him a widow with eight children. It might well have been thought that the romance of her life was over, yet a few years later she married Henry IV of England and was crowned as queen-consort.

Johanna was the second daughter of Charles of Navarre, known to history as "The Bad." At one time, she, and her little brothers, were taken to Paris to act as hostages for his good behaviour.

While still a child, Johanna was contracted to John, the heir of Castile, but political reasons necessitated the breaking of the agreement, and, later, the girl was married to the Duke of Brittany, a man old enough to be her grandfather and noted as being "the most **irascible** prince in Europe. In addition to being **irascible**, the duke was of a jealous temperament, so Johanna learnt diplomacy and tact in a difficult school.

For one reason or another the duchy suffered almost constant civil war, and very often the duke and duchess were in personal danger when they left their fortified castles; twice their jewels and plate were captured by the opposing forces. But, through these stormy times, Johanna stayed by her husband's side and filled her nurseries.

During this period she met Henry of Bolingbroke, afterwards Henry IV of England, then enduring banishment. He was glad to find a welcome in Brittany, as Charles VI of France had requested him to withdraw from the court of France, since his residence there was displeasing to Richard, while the Duke of Burgundy would not even allow him to pass through his dominions.

Henry was a widower. He had married Mary de Bohun, a child of eleven years of age, who became a mother a year later. Mary was the younger daughter of Humphrey, Earl of Hereford, and one of the richest heiresses in the kingdom. Her elder sister had married the Duke of Gloucester, and Mary was left to his guardianship. He put the child in a convent, intending that she should take the veil, but Henry, assisted by an aunt, carried her away and made her his wife. She gave him six children one of whom came to reign after his father as Henry V.

— Elsie Prentys Thornton-Cook,  
*Her Majesty: The Romance of the Queens of England,*  
1066-1910 (1926)



## Wilson's and Lenin's Post-War Ideas by Futurist



**During World War I**, both United States President Woodrow Wilson and then-future Russian and Soviet leader Vladimir Lenin announced various ideas and proposals which they hoped to implement in order to make things better. In Wilson's case, these were his ideas for a fair and just post-World War I peace which were enumerated in his Fourteen Points speech in January 1918. Later on, President Wilson's close friend and adviser Edward Mandell "Colonel" House would write that since World War I "was like no other [war]", the hope was that the post-World War I peace settlement would have ended up being different from all previous peace settlements (House). Meanwhile, in the ideas which Lenin proposed in his April Theses (of April 1917) were primarily about how to implement his socialist and Communist ideas in Russia, with only a secondary focus on foreign affairs. One thing is certain, though--both of these leaders had revolutionary and surprising ideas about how positive changes and a better future, whether in Russia or throughout Europe, should be brought about.

**In his Fourteen Points speech**, which was delivered to the U.S. Congress on January 8, 1918, President Wilson told his audience what he believed should be done in order to achieve a just and fair post-World War I peace in Europe. Point 1 of Wilson's speech stated that "diplomacy shall proceed always frankly and in the public view" and that there should "be no private international action or rulings of any kind" (Halsall). In other words, secrecy and secret treaties should be eliminated when it comes to diplomacy and to foreign affairs, and if countries have issues which they need to discuss, then these issues should be discussed openly. In addition, Wilson argued for "[a]bsolute freedom of navigation upon the seas[] outside territorial waters[] ... in [both] peace and in war" as well as for removing as many economic barriers as possible and for the "establishment of an equality of trade conditions among all" peace-loving countries (Halsall). Likewise, Wilson argued that "the Dardanelles [strait, which was then located in the Ottoman Empire,] should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees" (Halsall). President Wilson also stated that both Poland and the then-landlocked Serbia "should be assured a free and secure access to the sea" (Halsall). In this part of his speech, Wilson might have hoped that free navigation and free trade will reduce national tensions and thus reduce the risk of another large-scale European war occurring in the future. Expanding on this point, Wilson also tried to prevent future wars through disarmament, specifically by hoping that "[a]dequate guarantees [will be] given and taken [in order to ensure] that national armaments will be reduced to the lowest points consistent with domestic safety" (Halsall).



**In his Fourteen Points speech,** United States President Woodrow Wilson also presented several cases where the principle of national self-determination, or the right of nations to determine which country to be a part of, should be implemented. One example of this would be when President Wilson stated that Belgium, which was under German military occupation back then, “must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations” (Halsall). Likewise, Wilson stated that “[a]ll French territory should be freed and the invaded portions restored, and [that] the wrong done to France by Prussia in 1871 in the matter of Alsace--Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all” (Halsall). As stated by Wilson’s adviser Walter Lippmann, this part meant that the Alsace-Lorraine dispute should be resolved in a manner which France would approve of, whether by holding a referendum, or plebiscite, in Alsace-Lorraine or by returning all of Alsace-Lorraine to France without a referendum (Lippmann). In addition, Wilson said that “[a] re-adjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality”, which was necessary due to the fact that back then, Austria-Hungary controlled some Italian-majority areas, specifically Trentino and western Istria (Halsall). Also, President Wilson argued that “[t]he peoples of Austria-Hungary” and of the Ottoman Empire “should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development” (Halsall). Wilson’s points here were especially notable due to the fact that these two empires weren’t always tolerant of ethnic minorities. To elaborate, most of the political power in multiethnic Austria-Hungary was controlled by only two ethnic groups--Germans and Hungarians. Meanwhile, the Ottoman Empire committed the atrocious and reprehensible Armenian Genocide, which resulted in the deaths of 1.5 million ethnic Armenians, during World War I. In addition, President Wilson stated that “[a]n independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations” (Halsall). This remark of Wilson’s was notable due to the fact that, by that point in time, Poland did not exist as a genuinely independent state for 123 years, or in other words, since its final partition by Austria, Russia, and Prussia in 1795. Finally, Wilson stated that “Rumania, Serbia, and Montenegro should be evacuated” by the Central Powers and implied that “historically established lines of allegiance and nationality” should form the basis for redrawing national borders in the Balkans (Halsall). All of these examples demonstrate that President Wilson, or at least his advisers, knew the situation in Europe extremely well and that Wilson, at least in theory, strongly cared about the principles of national self-determination, freedom, fairness, and justice.

### **Woodrow Wilson's Fourteen Points**

were first outlined in a speech Wilson gave to the American Congress in January 1918. Wilson's Fourteen Points became the basis for a peace programme and it was on the back of the Fourteen Points that Germany and her allies agreed to an armistice in November 1918.

1. No more secret agreements ("Open covenants openly arrived at").
2. Free navigation of all seas.
3. An end to all economic barriers between countries.
4. Countries to reduce weapon numbers.
5. All decisions regarding the colonies should be impartial
6. The German Army is to be removed from Russia. Russia should be left to develop her own political set-up.
7. Belgium should be independent like before the war.
8. France should be fully liberated and allowed to recover Alsace-Lorraine
9. All Italians are to be allowed to live in Italy. Italy's borders are to be "along clearly recognisable lines of nationality."
10. Self-determination should be allowed for all those living in Austria-Hungary.
11. Self-determination and guarantees of independence should be allowed for the Balkan states.
12. The Turkish people should be governed by the Turkish government. Non-Turks in the old Turkish Empire should govern themselves.
13. An independent Poland should be created which should have access to the sea.
14. A League of Nations should be set up to guarantee the political and territorial independence of all states.

**Similarly to U.S. President** Woodrow Wilson, then-future Russian and Soviet leader Vladimir Lenin presented his own program on how to make things better during World War I. While Wilson and Lenin had some common thoughts, their views, ideas, and proposals on certain things were extremely different. For instance, Wilson was very religious and “stridently, vocally anti-communist”, specifically anti-Bolshevik (Kengor). In contrast, Lenin himself was an atheist, a Bolshevik, and a Communist. These differences apply to the speeches of both of these men as well. While Wilson’s Fourteen Points primarily proposed ideas on how to make the situation in abroad better after World War I, Lenin’s April Theses primarily proposed ideas on how to make things better in Russia, which was the country where Lenin was born and which Lenin will later rule. In contrast to Wilson taking the U.S. into World War I in order to make “the world safe for democracy”, Lenin stated that Russia needed to withdraw from World War I, which he called “a predatory imperialist war” (Kreis) (Wilson). In addition, Lenin argued that there should be no annexations after World War I since annexations suit the interests of capitalists and imperialists, as opposed to the interests of the proletariat and workers (Kreis). Interestingly enough, while President Wilson had very different views than Lenin did on many issues, Wilson also argued against annexations which were not based on national self-determination or on vital national interests.

**In his Theses, Vladimir Lenin also said** that “[n]o support [should be given to] the Provisional Government” and “that the power [should] pass to the proletariat and the poorest sections of the peasants aligned with the proletariat” in order to create “a complete break ... with all capitalist interests” (Kreis). As an opponent of capitalism, Lenin hoped to weaken the bourgeoisie and the Russian provisional government which it supported. In addition, Lenin argued that “[t]he masses must be made to see that the Soviets of Workers’ Deputies are the only possible form of revolutionary government” and that all other socialist parties and organizations are simply “petty-bourgeois opportunist[s]” (Kreis). This statement of Lenin’s demonstrates that he was aware “of the fact that in most of the Soviets of Workers Deputies[, his Bolshevik] Party is ... [only] a small minority”, which in turn might help explain why Lenin argued against the return of a parliamentary republic and why he viewed such a move as a step backwards (Kreis). As an alternative to a parliamentary republic, Lenin advocated in favor of the creation of “a republic of Soviets of Workers’, Agricultural Labourers’ and Peasants’ Deputies throughout the country, from top to bottom” (Kreis). Some of Lenin’s even more radical proposals were to replace “the standing army ... by the arming of the whole [population]”, to “[abolish] the police ... and the bureaucracy”, and to oppose having the

In the **April Theses**, Lenin called for a struggle for a socialist programme based on the independent action of the working class.

**Its main elements were:**

No Support for the Provisional government.

Fight for the Soviets to take power.

End the war.

Confiscate the big estates.

Nationalise the banks.

Establish workers' control of industry.

Replace the police and army with a workers' militia.

Replace the old state bureaucracy with workers' administration.

Proclaim a Communist Party; establish a new international.

salary of any official “exceed the average wage of a competent worker” (Kreis). Lenin’s position on the army here makes sense due to the fact that the previous Tsarist regime in Russia, which was overthrown in early 1917, used the army to maintain its hold on power and its oppression. In addition to this, Lenin argued that “all landed estates” should be confiscated, that “all lands [throughout Russia]” should be nationalized, and that “all banks [throughout Russia should be combined] into a single national bank” which will be controlled “by the Soviet of Workers’ Deputies” (Kreis). Since many landowners and bankers were affluent, it is obvious that this move on Lenin’s part was an attempt to further weaken the power and influence of the Russian bourgeoisie and elite.

**U.S. President** Woodrow Wilson’s support of national self-determination, greater openness in diplomacy, and greater fairness in foreign affairs were certainly unorthodox and radical ideas in a time when many countries and politicians advocated pursuing foreign policies based purely on national interests. Then-future Russian and Soviet leader Vladimir Lenin’s support of replacing the capitalist system with a socialist one was even more radical in a time when the leaderships of all industrializing countries were at least somewhat supportive of capitalism. Likewise, Lenin’s opposition to annexations and imperialism was certainly unconventional for a future national leader in an era when many industrializing countries pursued expansionist and/or imperialist policies abroad. While both Wilson and Lenin later ended up compromising on their agendas, whether by violating the principle of national self-determination on numerous occasions (in Wilson’s case) or by implementing the capitalist-oriented New Economic Policy (in Lenin’s case), their proposals to improve things were certainly revolutionary for their times and ended up playing a large role in historical developments afterwards. For instance, Nazi German dictator Adolf Hitler used Wilson’s principle of national self-determination to argue in favor of having Germany acquire various territories in other European countries where ethnic Germans made up a majority of the population (Peters). This, in turn, eventually led to World War II breaking out in late 1939 once Britain and France refused to allow Hitler to annex the German-majority city of Danzig. Similarly, various areas and ethnic groups used the rationale of national self-determination to advocate in favor of independence and/or secession. Likewise, Lenin’s various proposals might have helped shape various later policies in the Soviet Union, such as Joseph Stalin’s land collectivization, the abolition of all other political parties (and thus the creation of a one-party state), the abolition of private property, et cetera. Overall, for better and/or for worse, Wilson’s and Lenin’s various revolutionary proposals at least somewhat changed the course of history since that point in time. Thus, both U.S. President Woodrow Wilson and then-future Russian leader Vladimir Lenin certainly deserve the place which they currently have in our history books.

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# *Fredegonda* The Witch Queen

by AlpinLuke

## The Evil Queen

Queen Fredegonda is probably one of the most interesting female personages of European history.

To draw her profile I'd like to start from a couple of urban legends about her figure [to underline how she has been remembered through the centuries].

First of all there is the episode when she tried to kill her daughter using a chest [the illustration is an artistic representation of the episode].



The second one, which enters the field of supernatural, is a legend, still alive in some environment in Paris, which says that her hair became white during a necromantic ritual.



## So, who was this woman?

Leaving the legend and entering history:

Fredegonda [around 545 – 597 CE] was born slave in the Frank world; but her beauty had attracted the interest of Chilperic, King of Soissons, who had included her in his personal harem. After Childericho repudiated his first wife, Audovera, the mother of his three children: Theodebert, Merovee and Clovis, closing her in a the convent, Chilperic got married with Galaswinta, daughter of the King of the Visigoths of Spain, Athanagild, and Brunechilde sister, the wife of Sigiberto I, King of Austrasia, Chilperic's brother. At this point, the ambitious Fredegonda managed to kill Galaswinta and get married to Chilperic.

According to Gregorio di Tours the woman managed to make Galaswinta strangled [it was 568, Fredegonda was 23 ...].

The gesture provoked the wrath of Brunechilde that instigated her husband to a war against his brother, to avenge the death of his beloved sister. Sigiberto had practically won the war, besieging Chilperic, when unexpectedly fell stabbed by two assassins of Fredegonda, in 575. At this point Chilperic joined the dominions of his brother and would be responsible of growing Childebert II, son of Sigiberto and Brunechilde. The latter accepted the offer of marriage by Merovee, son of Chilperic, who did not appreciate the marriage of his father with Fredegonda, however she was able to cause their arrest and to imprison them.

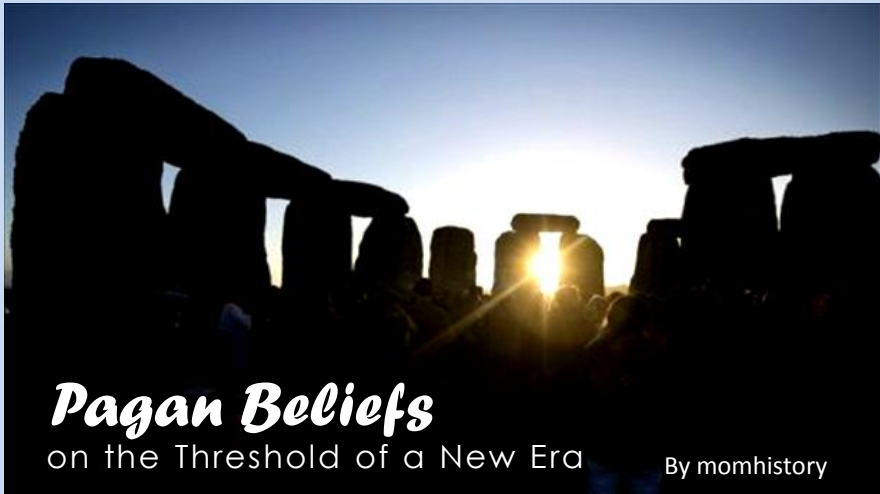
Bruchenilde was able to escape from the prison at Rouen and so the duel between the two women was destined to go on.

To secure the crown to his children, Fredegonda did not hesitate to kill the three children who Chilperic had with Audovera, however, an epidemics took away four sons of her. It was spared only the daughter Rigonda. However, unexpectedly she became pregnant again, giving birth to another son, Clotaire II, who later managed to reunify the Franks into a single kingdom. The fight against Brunechilde would, however, still last for many years, until the death of Fredegonda.

## A tomb without a face

All the Franks knew her as the witch queen, beautiful but at the same time cruel, unable to feel compassion for anyone and always ready to perform acts of great evil. His tomb is now preserved in the church of Saint-Denis near Paris, but her image is devoid of a face, as they almost wanted to forget forever of its beauty and its cruelty.





# *Pagan Beliefs*

on the Threshold of a New Era

By momhistory

In the vast lands of the Roman Empire during the time of the early Augusts the spiritual and religious life of the colorful ethnic population was rich and various. Despite their relative freedom the nations felt the decline of their culture and religion. The decline of manners and the crisis in the outlook of the ancient people on the eve of the new era contrasted with the huge number of worshippers. Morale among the believers fell but still stood out as a sense of skepticism, which blended into a mockery of the old rites.

Soterich cults, whose mystery filled the vacuum in the old ideological environment, came into vogue. Gradually the idea of a core belief in God, coexisted with other pagan deities in the cosmos, crystallized. So before the Christian sermon, there were numerous cults, each claiming to pilgrims for salvation and the Afterlife.

The territory of present-day Eastern Europe, Asia Minor and the Eastern Mediterranean – the cradle of the new Christian faith, developed examples where we can find the roots of monotheistic ideas underlying the Christian dogma. We will examine some of them.

In the lands of Eastern Europe many pagan cults existed, each pretending for the first place and more believers than the other. The god Asclepius was a famous god of health, herbs and medicine in the Roman provinces Thrace, Macedonia and Greece. His image is his glass coat with a snake. In Rome he was named Columbar Aesculapi. He was often depicted as a bearded man in his prime, looking little like Zeus. He had a famous sanctuary in Epidaurus. He was a htonic feature of the earth – a healer and provider for the children of the gods – the heroes Epidemic.

Any other Greek god was Apollo, god of agriculture, husbandry and hunting. But also he was a healer and destroyer. Apollo was associated with the sun, he was called Feb.

The god Sabazius was the Thracian and Phrygian god of vegetation, worshiped in the north of the Balkans and in the central part of Anatolia in Asia Minor. His cult

spread from Thrace, in the north of Greece to Attica and to Athens in the fifth century BC. There Sabazius took on special appearance and role in relation with the Attic cults and the favorite local deities. In Athens Sabazius became the god of barley and he was related initially to Cronus. Later on, he became known as the god of beer and he was as such closely related to the wine-god Dionysus (Dionysus-Sabazius). He also carried an epithet "Hyupistos".

The Thracian god of wine, grape harvest and winemaking Dionysus was a god of ritual madness and ecstasy. The earliest cult images of Dionysus showed a mature male, bearded and robed. He held a fennel staff, tipped with a pine-cone and known as a thyrsus. Later images showed him as a beardless, sensuous, naked or half-naked youth: literature described him as womanly or "man-womanish". In its fully developed form, his central cult imagery showed his triumphant, disorderly arrival or return, as if from some place beyond the borders of the known and civilized. His procession (thiasus) was made up of wild female followers (maenads) and ithyphallic, bearded satyrs. Some armed with the thyrsus, some danced or played music.

The god himself was drawn in a chariot, usually pulled by exotic beasts such as lions or tigers, and is sometimes attended by a bearded, drunken Silenus. This procession was presumed to be the cult model for the human followers of his Dionysian Mysteries.

In his Thracian mysteries, he wore the bassaris or fox-skin, symbolizing a new life. Dionysus was represented by city religions as the protector of those who do not belong to conventional society and thus symbolized everything which was chaotic, dangerous and unexpected, everything which escaped human reason and which could only be attributed to the unforeseeable action of the gods.

The mythic hero Orpheus was the son of Calliope and either Oeagrus or Apollo. He was the greatest musician and poet of Greek myth, whose songs could charm wild beasts and coax even rocks and trees into movement. He was one of the Argonauts, and when the Argo had to pass the island of the Sirens, it was Orpheus' music which prevented the crew from being lured to destruction.

When Orpheus' wife, Eurydice, was killed by the bite of a serpent, he went down to the underworld to bring her back. His songs were so beautiful that Hades finally agreed to allow Eurydice to return to the world of the living. However, Orpheus had to meet one condition: he could not look back as he was conducting her to the surface. Just before the pair reached the upper world, Orpheus looked back, and Eurydice slipped back into the netherworld once again. Orpheus was inconsolable at this second loss of his wife. He spurned the company of women and kept apart from ordinary human activities. A group of Ciconian Maenads, female devotees of Dionysus, came upon him one day as he sat singing beneath a tree. They attacked him, throwing rocks, branches, and anything else that came to hand. However, Orpheus' music was so beautiful that it charmed even inanimate objects, and the missiles refused to strike him. Finally, the Maenads' attacked him with their own hands, and tore him to pieces. Orpheus' head floated down the river, still singing, and came to rest on the isle of Lesbos. Orpheus was also reputed to be the founder of the Orphic religious cult.



In the eastern lands of the Roman Empire soterich cults, influenced by ancient Egyptian and Iranian religious, developed. They found a widespread cult of Mithra, Cybele, Osiris and Isis.

The question about dating the mystery of mithraism as a separate one from those of the Persians was complex and not fully resolved. The mithraism reached its apogee in the third and the beginning of fourth century when he won many supporters in the Roman Empire. This cult attracted all strata of society – merchants, soldiers, slaves and poor people.

One of the central motifs of Mithraism was the sacrifice by Mithra of a sacred bull created by the Persian god Ahuramazda. He sent a command to Mithra using a raven. Mithra reluctantly obeyed, and stabbed the bull to death. Mithra was assisted by a dog, a snake and a scorpion, and was attended by the twin Torchbearers, Cautes and Cautopates. From the body of the dying bull rose plants, animals, and all the beneficial things of the earth. The bull, resigning itself to death, was transported to the heavenly spheres, redeemed by its sacrifice. In an abstract way, Mithra died for the good of mankind, as the bull was an aspect of himself.

Cybele also known as Kybele, Kimmema or Dindimema, was Magna Mater and the Mother of the Gods, the worship of this goddess spread throughout the Roman Empire. Originally Phrygian, she was a goddess of caverns, of the Earth in its primitive state; worshipped on mountain tops.

She ruled over wild beasts, and was also a bee goddess. Her festival came first on the Roman calendar. Along with her consort, the vegetation god Attis, Cybele was worshipped in wild, emotional, bloody, orgiastic, cathartic ceremonies. Cybele was the goddess of nature and fertility. Because Cybele presided over mountains and fortresses, her crown was in the form of a city wall. The cult of Cybele was directed by eunuch priests called Corybantes, who led the faithful in orgiastic rites accompanied by wild cries and the frenzied music of flutes, drums, and cymbals. Her annual spring festival celebrated the death and resurrection of her beloved Attis. Her Greek mythology counterpart was Rhea.

The cults of Osiris and Isida spread from Egypt. Osiris was an Egyptian god, usually identified as the god of the Afterlife, the underworld and the dead. He was classically depicted as a green-skinned man with a pharaoh's beard, partially mummy-wrapped at the legs, wearing a distinctive crown with two large ostrich feathers at either side, and holding a symbolic crook and flail. Osiris was not only a merciful judge of the dead in the Afterlife, but also the underworld agency that granted all life, including sprouting vegetation and the fertile flooding of the Nile River. He was described as the "Lord of love", "He who is permanently benign and youthful" and the "Lord of silence". The Kings of Egypt were associated with Osiris in death — as Osiris rose from the dead. They would in union with him, inherit eternal life through a process of imitative magic. By the New Egyptian Kingdom all people, not just pharaohs, were believed to be associated with Osiris at death if they incurred the costs of the assimilation rituals.

Isis or in original more likely Aset was a goddess in ancient Egyptian religious beliefs, whose worship spread throughout the Greco-Roman world. She was worshipped as the ideal mother and wife as well as the matron of nature and magic. She was the friend of slaves, sinners, artisans, and the downtrodden, and she listened to the prayers of the wealthy, maidens, aristocrats, and rulers. Isis was the goddess of motherhood, magic and fertility. She was also known as protector of the dead and goddess of children from whom all beginnings arose. In later times, the Ancient Egyptians believed that the Nile River flooded every year because of her tears of sorrow for her dead husband, Osiris. This occurrence of his death and rebirth was relived each year through rituals. The worship of Isis eventually spread throughout the Greco-Roman world, continuing until the suppression of paganism in the Christian era.

Compared to the polytheism in Roman Empire, the Jewish Monotheism was the belief in the existence of one god. Judaism claimed a historical continuity spanning more than 3,000 years. It was one of the oldest monotheistic religions, and the oldest to survive into the present day. The term Judaism derived from the Latin Iudaismus,

derived from the Greek Ioudaismos, and ultimately from the Hebrew Yehudah, "Judah" in Hebrew: Yahadut. The most important thing in this doctrine was the monotheistic idea of existence of one God who offered Afterlife. But the heathen world was far more free and mobile than the Jewish. The gentiles were not only limited by the belief in one god and were able to personally deity any one of the manifestations of deities. But the search of true God was neither light nor effective. It passed through many new challenges and the more mysterious a cult was the more pilgrims it won.

The political hegemony of Rome on the territories of almost all the civilized Western World and the widespread use of Greek and Latin, created conditions for the spread of a universal religious doctrine, which is one of the essential reasons for the lack of spiritual unity in the Roman World. The inclusion in the Pagan Pantheon to ever new cults from all corners of the Empire did not lead to a single religious concept of the subjects.

In such an environment the Christian faith was born and spread. It represents a qualitatively new religious system.



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Orpheus and  
Eurydice,  
by George Frederick  
Watts

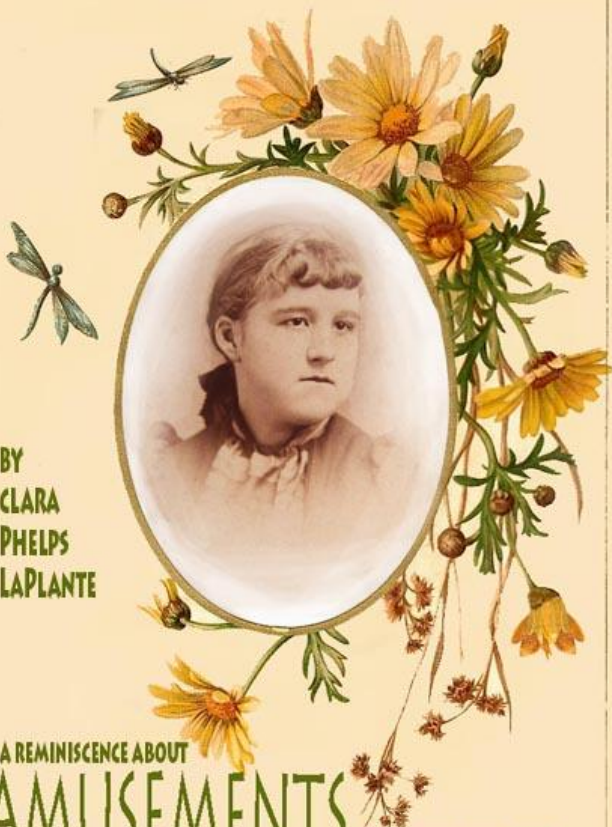
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# *A Victorian Memory*

BY  
CLARA  
PHELPS  
LAPLANTE

A REMINISCENCE ABOUT  
**AMUSEMENTS**  
BY ONE BORN IN 1878



## Clara Virginia Phelps LaPlante 1878 – 1966

Clara LaPlante, my maternal grandmother was born in Amherst Massachusetts where she lived out her life on a farm; first as a child, then *marrying to advantage*, and finally as a widow. In her later years she and a group of like minded ladies would enjoy having a *get together* during which they sipped tea and took turns entertaining one another with compositions they had written. A tattered stationary box containing a dozen of her compositions are a family heirloom. One of her compositions I am proud to publish here.

The thoughtful reader will be struck by the clarity of her expression and the eschewing of grandiose words (such as *eschewing* and *grandiose*). Unlike many modern writers she wrote in complete sentences, moving the subject along with the proper verb until it discreetly embraced the object. Note also that she did not stuff sentences with unnecessary adjectives and adverbs, always choosing the right word to convey right meaning. I like to think her keen sense of proportion was the result of farm life.

The casual reader might think her composition merely a charming reminiscence of childhood. It is more than wistfulness; it is also about the composition of life.

How pleasant it is for the mind to be able to skip over the whole of the twentieth century when thinking back to Grandma's simpler 19<sup>th</sup> century amusements.

How pleasant and enjoyable to have a sense of an era when nature and imagination not only supplied playthings but bountifully replaced them according to the season.

Enjoy!

Pedro de la Montaña  
San Antonio de Escazú, Costa Rica  
January, 2014

*"Backward, turn backward, oh time in your flight,  
Make me a child again, just for tonight."  
from **Rock Me to Sleep** by Elizabeth Akers Allen, 1832-1911.*

There are no survivals of antiquity more striking than the games and pastimes of children. Many of the school games played during the recess hour have been handed down from year to year. Hop scotch, tag, hide and seek, drop the handkerchief, blind man's buff, and many others, some given in song or rhyme. Probably you all remember London Bridge sung in a high key.

A record of old time sports would be incomplete without reference to sport time. These are as firmly established as the season's, and as regular as the blooming of flowers. It is not a matter of reason, it is instinct. From Maine down thru all the New England states, early spring is marble time. Then come tops. The saying is, *Top times gone, kite times come.*

Whistle making naturally came when wood was in good condition. Boys in all towns could be seen with knife in hand, merrily whistling as they made their cherished whistles in the early spring.

In the long summer vacation these same boys knew where the largest trout were to be found. Most of them used fishing poles of their own manufacture, some starting their fishing career with a bent pin tied to a string attached to a willow stick.

In the fall came the nutting parties. Children now know nothing of the pleasure of gathering chestnuts and in the evening roasting them by an open fire.

Every normal little girl loved her dolls and homemade furniture consisting of table, chairs and cradle. These articles sometimes being made of burs. Traces of this upholstery often clung to the clothing but never deterred us from the fascinating occupation.

The empty pods of milk weed became fancy cradles, and tiny pillows could be made of the beautiful silk. Toys of amazing shape could be formed of the pink of the milk weed.

Poppy pericarps made famous pepper boxes from which the seed could be shaken like pepper.



Dishes and cups for the table were made from acorns, the cups being provided with tiny handles of strong grass attached to the cups. For the food for the small table, in case the mother was disinclined to furnish from her pantry, hollyhocks furnished small cheeses and sunflower and pumpkin seeds swelled the feast.

In the beautiful clean needles of the pine the children had an unlimited supply for the manufacture of toys. Pretty necklaces for personal adornment, tiny brooms for doll houses. A thickly growing cluster of needles was called "a lady". When her petticoats were carefully trimmed she could be placed upright on a sheet of paper and by softly blowing, she could be made to dance.

Birch bark was gathered on long walks thru the woods and cornucopias and drinking cups were made, as well as tiny boats.

Picture books were painted with the sap from the petals of red peonies and blue juice from spider wort. Dolls clothes were dyed with the juice of elder berries. The country child could also dye a vivid red from the juices of the poke berry and the live (sic) forever furnished a green color.

These elaborate fitted up play houses and some times a miniature store would keep children busy and contented for hours in the summer time.

The fact that the manufacture of these playhouses was the actual work of the children themselves added much to its personal worth and enjoyment as well.

Various flowers were used for further games. The dandelion was the earliest flower to stir the child's memory. When the bloom had grown, long stemmed curls could be made by splitting the stems and placing them in the mouth. What grace these curls conferred when fastened to ones combs as they hung over ones braids! And what adoring necklaces or chains like Indian wampum could be made by stringing dandelion buds, formed by cutting the stems into sections! Then, when the dandelion had lost her golden locks and had grown old and gray, the children still plucked the downy heads, holding aloft their airy seeds and fortifying their young lungs with a very deep breath they blew upon the head to see "whether my mother wants me or not".

Necklaces were made from daisies and striped wild grasses made quaint antique shaped boats. Filled with flowers, these boats could be sent adrift down a tiny brook in the meadow, or even in a purling gutter of a hillside street after a mid summer shower.

In country towns much of the population was thinly distributed, so it was impossible for the house wife to run in next door for a few moments chat. Frequently the nearest house was a half mile or more distant and the feminine desire for social diversion was sadly curbed by the constant demands of farm labor for horses that might otherwise have been used. Each fall, however, there were corn huskings in various parts of the town and afterward always plenty to eat for the jolly workers.

The women were invited to apple bees and sometime there were spinning parties. Every winter brought its singing school in the district school house and spelling matches sometimes brought together the fathers and mothers of the district as well as their sons and daughters.

But the quilting party was always welcomed by the women with the keenest relish. It was their personal affair. They were free for a time from the noisy interruptions of the children, and the men were not in the way altho' sometimes invited to supper.

As the quilting pattern advanced over the surface the women gossiped of neighborhood affairs, talked of their latest purchases, of their homes, their webs, linens and wools while busy fingers kept time to the tales they told.

The more the ancient rural life receded into the background of men's lives the more it roused the memories of the past. The farm, the village amusements, their school days, the wadded hoods, knitted caps and mittens, the snow bound evenings under the lamp where books were read and games played. The slates and pencils, rosy apples in the dish, nutting time, coasting time. Many memories of the farm, -the weather painted house and barn, the well sweep, the orchard, the sandy field surrounded by woods, the small blue lake at the foot of the hill.

No New England boy or man could ever forget the country, the cider making days of old with heaps of red and golden apples under the trees.



The secret of Whittier's fame lay in the description of just these things. He brought back the painted autumn woodlands, the pumpkins of old, the wild grapes, the tubs of maple sugar, the school house, the old fashioned winter so ably described in *Snowbound*.

Many a man has gone to the city leaving their home towns in old New England, leaving the farms that seemed idyllic in their fancy with their cherished memories of trout stream and wood. They went to the city, made money, married to advantage, while all the while in one's heart of hearts one clung to the simple wholesome dreams of childhood.



## Complete text of poem

Backward, turn backward, O Time, in your flight,  
Make me a child again, just for to-night !  
Mother, come back from the echoless shore,  
Take me again to your heart, as of yore ;  
Kiss from my forehead the furrows of care,  
Smooth the few silver threads out of my hair.

Over my slumbers your loving watch keep, —  
Rock me to sleep, mother, rock me to sleep.  
Backward, flow backward, O tide of the years !  
I am so weary of toil and of tears, —  
Toil without recompense, tears all in vain.  
Take them and give me my childhood again;

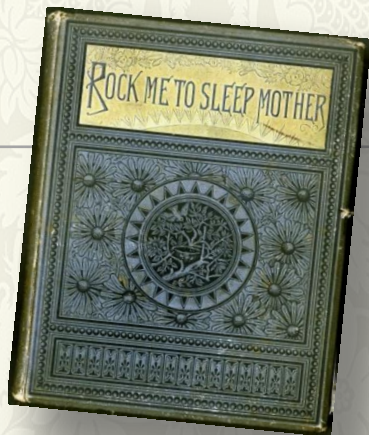
I have grown weary of dust and decay,  
Weary of flinging my soul-wealth away,  
Weary of sowing for others to reap, —  
Rock me to sleep, mother, rock me to sleep.  
Tired of the hollow, the base, the untrue,  
Mother, O mother, my heart calls for you;

Many a summer the grass has grown green,  
Blossomed and faded, our faces between.  
et, with strong yearning and passionate pain,  
Long I to-night for your presence again.  
Come from the silence so long and so deep, —  
Rock me to sleep, mother, rock me to sleep.

Over my heart, in the days that are flown.  
No love like mother-love ever has shone;  
No other worship abides and endures  
Faithful, unselfish, and patient, like yours ;  
None like a mother can charm away pain  
From the sick soul and the world-weary brain.

Slumber's soft calms o'er my heavy lids creep, —  
Rock me to sleep, mother, rock me to sleep.  
Come, let your brown hair, just lighted with gold,  
Fall on your shoulders again, as of old ;  
Let it drop over my forehead to-night,  
Shading my faint eyes away from the light.

For with its sunny-edged shadows once more.  
Haply will throng the sweet visions of yore ;  
Lovingly, softly, its bright billows sweep, —  
Rock me to sleep, mother, rock me to sleep.  
Mother, dear mother, the years have been long.  
Since I last listened your lullaby song;



**ELIZABETH  
ANNE CHASE  
AKERS ALLEN**

Author of  
**Rock Me  
To Sleep  
Mother**

*Photo of Mrs. Allen taken from a  
contemporary newspaper.*

Sing, then, and unto my soul it shall seem  
Womanhood's years have been only a dream.  
Clasped to your heart in a loving embrace,  
With your light lashes just sweeping my face,  
Never hereafter to wake or to weep, —  
Rock me to sleep, mother, rock me to sleep.

# **Adopt -a-fossil**

*Paranthropus boisei* (OH 5)

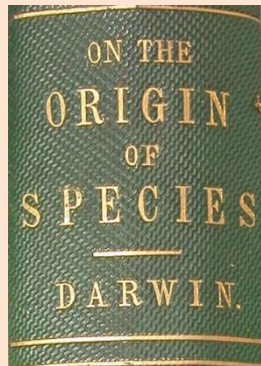
by Jim R. McClanahan



*A museum cast of OH5.*

**Humans once took pride in the knowledge that we were specially created by God. We were unique among his earthly creations. Animals were just mere beasts of burden and sources of food to us. They shared no qualities with humans other than having a common creator. Then that pesky Charles Darwin came along and ruined everything.**

With the publishing of his *On the Origin of Species* (1859), he showed that it was not the hands of some omnipotent being that molded life into its many forms, but the unguided, natural forces of the environment and the choice of female mates that explained life's diversity. It wasn't long after that we learned humans were not alone. Scientists began to discover human cousins who had either lived alongside us or roamed the earth long before our coming. This meant that we were not solely unique, but one of a crowded family line that just so happened to survive into the present. This paper details *Paranthropus boisei*, one of these human cousins. I will cover the political climate of early paleoanthropology, where the first *P. boisei* fossil was found, who found it and what it looked like, and the hominid's evolutionary lineage, feeding patterns, possible tool use, and social organization.



The most recent human cousin, the Neanderthal (*Homo neanderthalensis*), was first discovered in Germany in 1856 (King, 1864), three years prior to Darwin's *magnum opus*. This discovery was soon supplemented by *Homo erectus* (then known as *Pithecanthropus erectus*) in Java (1892) and the first of the Australopithecines, the Taung child (*Australopithecus africanus*) in South Africa (1925) (Dubois, 1892; Dart, 1925). At this time a war raged over the original homeland of mankind. Was it Europe, Asia, or Africa? Asia was an attractive option preferred by many professional and amateur scientists working during the 19th- and early-20th-century. For instance, Eugene Dubois, the discoverer of *H. erectus*, wrote: "And thus the factual proof is provided of what some have already conjectured, that the East Indies was the cradle of the human kind" (Dubois, 1864, p. 14). Despite promising finds in the 1920s and 1930s, Africa didn't become a budding area of research until a monumental discovery in 1959.



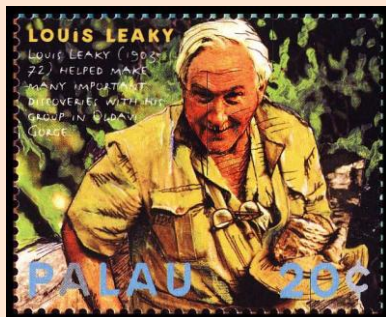
One hundred years after Darwin published his landmark study on Natural Selection, the paleoanthropologist Mary Leakey discovered an almost complete cranium eroding out 22 ft. down from the top of Bed I in Olduvai Gorge, Tanzania. Geological forces caused minimal damage to the skull, the few damaged areas (around the nose and on the cranium) later being glued back on. The hyper robust skull has buttressing in several areas, such as around the frontal bone, the arched zygomatic bone and process, and the sagittal crest at the crown of the skull. These features are meant to reinforce the skull against the massive torqueing forces that would have been created by the chewing of the robust molar teeth. They are three times larger than the size of humans, and the premolars are also so large that they have essentially been molarized. The incisors are miniscule in comparison. The face is dish-shaped, with the eye orbits and maxilla sticking out further than the extremely recessed nose opening (Leakey, 1959, p. 492).

Due to the hyper robust nature of the skull, Mary's husband Louis, who was also a noted researcher, initially wanted to name the specimen *Titanohomo mirabilis* ("miraculous giant man") (Johanson & Edgar, 2006, p. 168), but he later settled on *Zinjanthropus boisei*. The first half means "African man" and the second is in honor of Leakey's benefactor Charles Boise (Leakey, 1959, p. 492). Its catalog number is OH5 (Olduvai Hominid 5). By placing it in a new genus, *Zinjanthropus*, Leakey was making the claim that the new specimen was separate from the gracile and robust australopithecines previously discovered in South Africa. Yet, oddly enough, he recognized it as a member of this group due to morphological affinities, such as a larger cranium and a more recessed maxilla. What truly set "Zinj" apart from its paleoanthropological forerunners, Leakey believed, was that this was the culprit responsible for making the noted Olduvai tools, the oldest of the recognized lithic technology (Leakey, 1959, p. 491).

Louis  
&  
Mary  
Leakey



Leakey later amended his view when, the remains of more human-like specimens with dexterous hands were discovered in Olduvai Gorge. These specimens were subsumed into the new genus *Homo* and the species *habilis* ("handy man") (Leakey, Tobias, & Napier, 1964). Robinson (1960) suggested that Zinj should be absorbed into the genus *Paranthropus*, which has remained a well-used taxon.





Several debates over the specimen's exact evolutionary lineage have raged for several decades. OH 5 was originally the first fossil to be dated using the then novel radiometric potassium-argon method. Volcanic tufts from the various soil layers containing the specimen (Bed I), as well as those above and below, were used to provide a date of 1.75 million years (MY) (Leakey, Evernden, & Curtis, 1961). Although the fellow East African species *Paranthropus aethiopicus* predates *P. boisei* at 2.3 MY, some researchers believe there is enough continuity between the two to absorb the former under the title *P. boisei sensu stricto* (in the strict sense). This would distinguish both as being a separate evolutionary lineage from *P. robustus*, a South African robust Australopithecine dated between 2 and 1.2 MY. If true, this would mean the similarity in robusticity between the eastern and southern regions is an example of homoplasy, or convergent evolution (Constantino & Wood, 2007). Yet, some researchers have tried to determine whether the similarities are the result of a monophyly, a group consisting of descendants and their ancestor. For instance, Strait, Grine, and Moniz (1997) proposed that a hypothetical ancestor of all species of *Panaranthropus* (a monophyly) shared a hypothetical ancestor with *Homo*, and that this ancestor was descended from *Australopithecus africanus* (3-2.4 MY). In a previous study, Skelton and McHenry (1992) proposed that *P. aethiopicus* and a hypothetical ancestor (a monophyly) shared ancestry with *A. afarensis* (3.6-2.9 MY). Furthermore, they suggested that the hypothetical ancestor of *P. robustus* and *boisei* (another monophyly) shared a common ancestor with *Homo*, and that this ancestor was descended from *A. africanus*. Even though its exact evolutionary lineage is still not clear, the available evidence shows that *P. boisei* is a human cousin and not a direct ancestor.



*Paranthropus boisei* reconstruction

Discoveries and/or analyses within the last ten years have given insight into the diet and feeding behavior of *P. boisei*. Moyà-Solà et. al. (2007) reanalyzed the fossil hand attributed to the *H. habilis* holotype (OH 7) first discovered by Leakey. The specimen was compared to the appendages of extinct and extant groups. The former included several species of fossil baboons, *P. robustus*, *A. africanus*, *H. erectus*, and *H. neanderthalensis*. The latter included *H. sapiens*, *Pan troglodytes* (chimpanzees) and several species of modern baboons. The robustness of the OH 7 pollical distal phalanx (the last digit of the thumb) was found to best match that of *P. robustus*, while the distal trochlea of the middle phalanges (the area where the third digit meets the knuckle) shares similarities with the sample of robust and gracile Australopithecines. The same can be said with several other measures of OH 7 phalange robusticity. Therefore, the authors contend that the hand specimen should instead be attributed to *P. boisei*. However, instead of attributing tool-making skills to the species, they believe the evidence for pad-to-pad precision grasping points to a pattern of manual grazing similar to modern baboons. A reason to suggest a similarity to baboon grazing patterns is because both subsist(ed) on similar C4 carbon fixed foods such as grasses and tubers (a.k.a., underground storage organs or USOs). Subsequent research has supported this affinity with these primates.

Macho (2014) studied the feeding habits of yearling baboons in Amboseli National Park in Rift Valley Province, Kenya for two reasons. First, the dietary requirements of young baboons are much greater than adults, thus paralleling similar elevated requirements of the larger bodied hominid. Second, the location of the park overlaps with the range historically roamed by *P. boisei*, the Somalia-Masai steppe region. Macho found that yearlings spent 53 of 88 minutes feeding on corms (tubers). When scaled up to a roughly 34-49 kg (75-108 lbs) individual, the author found that *P. boisei* would have had to eat for 283 minutes to meet their calculated daily 9,700 kilojoule requirement. If the greater corm extracting ability of a larger individual is taken into account, Macho found that the hominid would have only needed 150 to 133 minutes (or 42% to 33%) out of their total feeding time to meet their daily nutritional requirements.

One way that *P. boisei* could have extracted corms more easily was tools. While the Moyà-Solà et. al. (2007) study claims it's more likely that the species didn't use tools, I think the authors focused too heavily on lithic technology. *Paranthropus boisei* and *robustus* may have lived in two different regions, but their dietary regimens and hand morphology are at least similar enough in my opinion to imply similar methods of food extraction. Isotopic analysis shows that both relied heavily on C4 foods, with *P. robustus* eating more C3 foods (fruits and leaves) in comparison (Lee-Thorp, 2010; Sponheimer et. al., 2006). One study found bone tools in association with *P. robustus* fossils, and after a comparison with bone tool usage by Bantu-speaking tribal groups, the authors suggested the artifacts were most likely used by the species for foraging for termites.



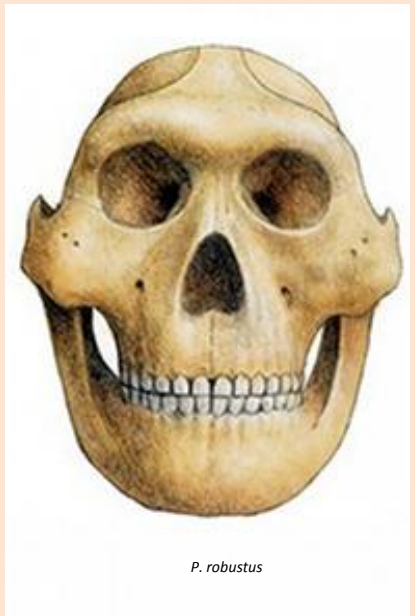
*A young baboon feeding.*

Although, digging for tubers and processing thick-skinned fruits were also possible uses (Blackwell & d'Errico, 2008). Likewise, *P. boisei* could have used some kind of digging implement. As I previously mentioned, they have the manual dexterity needed for precision grasping. Plus, a recent survey shows that the makers of the Olduvai tools have more in common with apes than Moyà-Solà et. al. (2007) acknowledged in their study (Wynn et. al. 2011). Whether this maker was *P. boisei* is still unclear, but the fact remains that modern chimpanzees, which do not have the same hand dexterity, use "sticks, fragments from fallen logs, and tree bark" to dig for tubers (Wynn et. al. 2011, p. 183). Therefore, I suggest the lack of tools in association with the robust Australopithecine is linked to the impermanent nature of wood.

The type of food that *P. boisei* ate and the fossil layer in which the specimen was found (Bed I) gives insight into the type of environment in which they lived and the type of fauna that they coexisted with. C4 foods make up 40-60% of the biomass of Beds I and the lower level of Bed II (1.8 MY), and such foods are prevalent in freshwater swamps (Van Der Merwe, 2013, p. 1). Kappelman's (1984) review of previous research confirms a closed, moist environment. Instead of relying on isotopic information, the author used fossil evidence consisting of aquatic bovids (including hippopotami) and insectivorous rodents to show the habitat of Bed I "consist[ed] of a closed canopy probably with isolated patches of grassland and marsh" (Kappelman, 1984, p. 185). In addition, he used pollen and geological data to show that there was a drastic shift towards a drier climate in the proceeding Bed II layer. Given the *P. boisei*'s reliance on C4 foods, this climactic shift may have put a strain on their living conditions.

Whereas hand morphology and isotopic data gives information on the diet and feeding behavior of the hominid, a recent discovery of a partial *P. boisei* skeleton sheds light on their size and social organization. Dominguez et. al. (2013) discovered teeth, arm bones (a left humerus and right radius) and leg bones (a right femur and unspecified tibia) in Bed II of Olduvai Gorge. Collectively known as OH 80, the material has been attributed to the species due to its pronounced robustness, which is more in line with *P. robustus* in the south than with *H. habilis* or modern humans. It has been dated to  $1.338 \pm 0.024$  MY using the argon-argon method, making it younger than OH 5. With the exception of the radius, all skeletal material is only partial in nature, having been, the authors suggest, the result of the taphonomic process of carnivore feeding.

Based on a reconstruction of the femur, the individual was an estimated  $156 \pm 3.91$  cm ( $61.4 \pm 1.5$  in.) tall and weighed 61.7-50 kg (136-110.2 lbs).[1] The authors go on to compare these findings with previous research that used KNM-ER 1500, a proposed *P. boisei* female cranium discovered in Koobi Fora, Kenya in 1973, to show that the species had a large degree of sexual dimorphism. This might suggest that the *P. boisei* social organization involved a fair amount of competition for females. However, Constantino and Wood (2007) cautions that this is not a valid hypothesis since the species has almost nonexistent canines. Therefore, there are no living primate groups that can be successfully mapped onto them (p. 58).



*P. robustus*

In conclusion, *Paranthropus boisei* is a human cousin that was discovered in Olduvai Gorge, Tanzania in East Africa by the paleoanthropologist Mary Leakey in 1959. The cranium is quite robust, with buttressing throughout and massive molar teeth. It is notable on two accounts. First, the academic political climate of the day favored Asia as the origin of mankind, but the find shifted the focus to East Africa. Second, it was the first fossil to be dated (1.75 MY) using the then novel potassium-argon radiometric method. Its phenotypic similarities with another robust Australopithecine from South Africa, *P. robustus*, is thought to be an example of convergent evolution. Although, several models for its exact evolutionary history have been proposed that relates it either to all robust Australopithecines directly or some more distantly. Despite the possibility of convergent traits, there are enough similarities between *P. boisei* and *robustus* hand morphology and feeding behavior to suggest that the former may have used some kind of wooden implements to dig for the C4 carbon fixed tubers that isotopic analyses shows that they subsisted on in their swampy habitat. In addition, recent skeletal finds support previous research that shows there was a fair amount of sexual dimorphism between male and female specimens of the hominid. But considering the lack of prominent canines, there are no living primate groups that can be successfully mapped onto them. This means their social organization is still a mystery.

## Notes

[1] The upper limit is significantly heavier than the weight given in the previously mentioned Macho (2014) study, but these measurements were based on research conducted prior to the skeletal discovery.

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# The Magnificent



Lorenzo de' Medici, known as the Magnificent in his time and ever since, was the ruler of Florence during the early Renaissance. A great patron of the arts and humanities, his reign was marked by the flourishing of his native city of Florence, encouraging the rise of such figures as Piero, Botticelli and the ultimate Renaissance Man, Leonardo Da Vinci.

by new model soldier



**Born on the first day** of January 1449, Lorenzo came from the formidable Medici family, skilled players of the delicate world of Italian politics, and groomed for power by his father, Piero di Cosimo de' Medici. Under the tutelage of Gentile Becchi, he learned the valuable art of diplomacy, something that would aid him greatly when he became *de facto* ruler of Florence.

**In 1469, his father died** and Lorenzo shared power with his brother Giuliano. While the Republic of Florence was technically a representative form of government, him and various Medici men and allied families dominated the myriad councils, commissions and foundations that formed the Florentine political scene. With his skill of diplomacy he was able to maintain Florentine hegemony amongst the Republics, as well as keeping external threats such as France out of Italian affairs as much as possible. Renaissance Italy and Florence in particular was rife with competition and rivalry between noble Houses, and the dominance of the Medicis drew many enemies together.

1479 drawing by Leonardo da Vinci  
of hanged Pazzi conspirator  
Bernardo di Bandino Baroncelli



## The Pazzi Conspiracy

**A Noble House from Tuscany**, the Pazzi family were weaker but still fierce rivals of the Medici family. The founder of the Noble House was one Pazzo, one of the first soldiers to scale the walls of Jerusalem during the First Crusade, earning him his nickname (Pazzo means mad-man) and taking back a chunk of the Church of the Holy Sepulchre.

In 1478, a plan was formed to remove the powerful Medici's from Florentine dominance and replace them with the Pazzi's. The Salviati family joined them and with them brought the aid of Pope Sixtus IV, since the Salviati family were the Papacy's bankers and Pope Sixtus held a grudge against the Medici family due to losing out contracts to the powerful family.

Francesco Salviati and Francesco Pazzi designed the plan to assassinate the two Medicis, and on Sunday April 26th 1478, they struck with several other assassins during the High Mass at the Duomo in front of a crowd of 10,000. Guilamo was brutally stabbed to death, with Lorenzo suffering serious but ultimately non-fatal wounds. The crowd was enraged and fell upon the conspirators, hurling Jacopo Pazzi from a window, finishing him off by dragging him naked through the street, beating him and throwing him into the Arno River.

While he managed to save innocent patsies like Cardinal Raffael Riario, the vengeance upon the Pazzis was brutal, with Francesco Salviati hanged as well as Bernardo Baroncelli, the noble House and crest of the Pazzis were outlawed, and many other members stabbed brutally to death over the years.

**In the aftermath**, Lorenzo alone ruled, but Sixtus IV was furious as the Archbishop of Pisa was lynched due to his part in the conspiracy and put the city of Florence under interdict and excommunicated the entire city, which did nothing for Florentian fortunes or interests. Leading papal forces against the Republic, the war dragged on fruitlessly for either side until Lorenzo's diplomacy was able to end the hostilities and manufacture a delicate peace.



## Patron

**Securing finances** for many influential artists (a Da Vinci sketch of one of the Pazzi assassins is above), Lorenzo continued the great Medici tradition of patronage to the arts and humanities, with Michelangelo himself living with him and the Medici family for years.

He wrote poems and music as well, writing in his native Tuscan:

*You young dancers in the ring,  
hail to Wine and hail Desire!  
Let's have music and let's sing,  
never tiring, stepping higher.  
Yes to sweetness, to the fire  
that our courtesy allows.  
If you want, be happy now;  
for tomorrow's never sure.  
Though they're all the joy we know,  
youth and beauty don't endure.*

With his connections to the East, he was able to acquire philosophical and classical works to the Laurentian Library which his forebears had created, expanding it with volumes of the ancients, and as a dedicated humanist, he contributed to the integration of Plato and similar figures of history into Italian canon and Christianity.

## Conclusion

**Lorenzo the Magnificent** was a colossal figure of his time. By his efforts, he had brokered a relative era of peace and prosperity, both economically as well as culturally. He worked hard to ensure Florence promoted the arts and culture, forever securing his name and legacy with Renaissance Humanism and sponsoring public works and expanding on existing ones.

A friend of the Ottoman Empire, he received as a gift a giraffe, which caused a stir in Florence and became immortalized in many paintings and books, after which a live giraffe would not be seen in Europe until the 1800's.

Two of his children became Popes, Giovanni Medici becoming Leo X, a noted reformer, and his adopted son Guilo became Clement VII. However, his rule came with negatives. The Medici bank, which had founded the family's fortune, suffered badly under his governance, unable to match the success of his grandfather in economic matters. Later on in life, he became interested in Savanarola's denouncement of Greco-Roman influence on Italy at the time. Despite sponsoring Savanrola's rise to prominence, Lorenzo still remains known as a powerful figure in an exciting and innovative time, a symbol of the youthful exuberance of a passionate era of humanity which had slipped the bonds of grim Medievalism. After his death, the focus of the Renaissance moved from Florence to Rome, and in six months, Columbus would find the New World, changing everything.

## Side bar - The Medici giraffe



**The Medici giraffe** was a giraffe presented to Lorenzo de Medici (1449-1492) in 1486 possibly by al-Ashraf Qaitbay, the Burji Mamluke sultan of Egypt, in an attempt to win the support of the Medici.

It caused a great stir on its arrival in Florence, Italy: although the Medici maintained a large menagerie, and had previously featured a giant mannequin of a giraffe in the animal entertainments they provided to the citizenry, this was the first time a living example had been seen in the city. It was also reputedly the first living giraffe to be seen in Italy since the days of Ancient Rome. It did not survive for long and another giraffe was not seen in Europe for almost 300 years.

**The painting is by Francesco Bacchiacca** an Italian painter of the Renaissance whose work is characteristic of the Florentine Mannerist style. Bacchiacca was born in Borgo San Lorenzo, near Florence. He was also known as Bachiacca or Bacchiacca, Francesco d'Ubertino Verdi or Francesco Ubertini. He initially was a craftsman in an atelier of possibly Pietro Perugino. In 1523, he participated with Franciabigio and Jacopo Pontormo in the decoration of the camera of Giovanni Benintendi. He mainly worked in small cabinet pieces, or designs for tapestries. Sogliani's Deposition, a theme commonly addressed by many Florentine artists, is addressed in a cartoonish form. Outros trabalhos: "The Flagellation of Christ" (1512/1515), "Deposition" (1518, Uffizi Gallery).

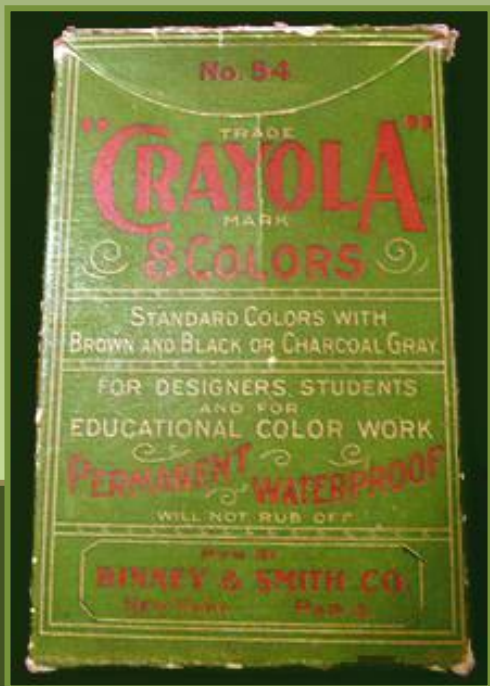
MY FIRST LOVE  
by Pedro



# a Crayola CHRONOLOGY



Crayola founders Edwin Binney (left) and C. Harold Smith (right)





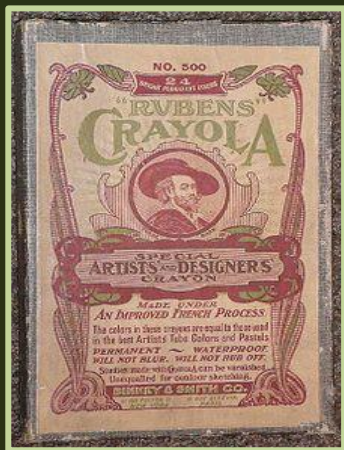
## 1800s

The cousins, Edwin Binney and Harold Smith, founded Binney & Smith, Inc. in New York City in the late 1800s. The business specialized in industrial colorings-- including the pigments that gave America its red country barns and made automobile tires black. Later, they manufactured slate pencils for students. In 1902 at the St. Louis World Exhibition they introduced the first dustless chalk for which they won a gold medal. While touring schools to promote Binney & Smith pencils and chalk, salesmen saw a need for safe [i.e. non-toxic], affordable colored crayons. Crayons at this time were mainly for industrial use. The wax crayons were not only big but dull colored and toxic to children that might chew on them.

There solution was to use a combination of paraffin wax and industrial pigments to create crayons that were kid-friendly. In 1903, the first yellow and green box of eight "Crayola" crayons appeared (the name "Crayola" means "oily chalk"). They were an overnight success.



The crayon boxes sold from five cents for a "No.6 Rubens" box containing 6 different colored crayons to \$1.50 for the "No. 500 Rubens Special Artists and Designers Crayon" box containing 24 different colored, larger (4 1/4" x 1/2") crayons.



Rubens Crayola No. 500 crayon box, circa 1904 to 1914



Inside the Rubens Crayola No. 500 crayon box

## 1903

In 1903 there were 8 colors

**Black**

**Brown**

**Orange**

**Violet**

**Blue**

**Green**

**Red**

**Yellow**



## 1904

In April 1904 at the St. Louis World's Fair, [note: not exposition] Binney & Smith won the Gold Medal for their An-Du-Septic dustless chalk. Receiving a medal at an Exposition was and still is something of importance, with companies featuring their medal on their products. Two companies to use the 1904 medal were Jack Daniel's whiskey (which still use it on their bottles to this day) and Binney & Smith. Then, Crayola used the opportunity to develop a new packaging strategy by emphasizing their Gold Medal on the front of many of their products and crayon boxes. This strategy turned out to be so successful and recognizable to their brand, they phased out nearly all of their other Crayola line box designs to adapt to the Gold Medal format. The Gold Medal branding appeared on their crayon boxes packaging for the next 50 plus years.



the Original 6 color Rubens Crayola box to its replacement, the Crayola No. 6 box



the original 12 color Rubens Crayola to its replacement, the Crayola No. 12 box

The Crayola name was coined by Alice Binney, wife of company founder Edwin and a former school teacher. It comes from "craie," the French word for "chalk," and "ola," for "oleaginous," or "oily." Crayola introduced its crayons not with one box, but with a full product line. By 1905, the line had expanded to offering 18 different sized crayon boxes with 5 different sized crayons, only two sizes of which survive today - the "standard size" (a standard sized Crayola crayon is 3 5/8" x 5/16") and the "large size" (large sized crayola crayons are 4" x 7/16")



## prior to 1917

Crayola has made three different crayons named "Light Blue" and yet they are all a different color. The first one was done for E.F. Charlton department stores prior to 1917. The date is important because after that the department stores became Woolworths when a merger formed the Woolworths company. Only one example of this crayon is known. The second one was put into only the earliest No 64 boxes **around 1958** and quickly pulled out because it was so close to "Sky Blue" that the color didn't seem to provide anything new to the assortment. There is no mention of "Light Blue" anywhere in Crayola's retired or documented information. Consequently, this is a rare crayon and only a dozen or so have surfaced. The last version was used in Crayola's original Fabric Crayon boxes but later dropped from the color names. Thought not particularly rare, it is no longer available and therefore makes it difficult to acquire any of the examples of this color name.



### The 1958 Light Blue

next to the Sky Blue from the same assortment



The original extremely rare version



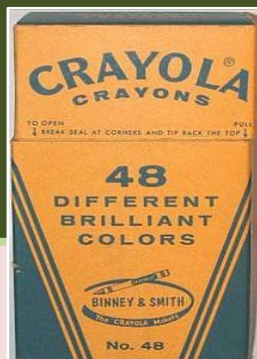
## 1926

Binney & Smith purchased the Munsell Color Company crayon product line in 1926, and inherited 22 new colors, 11 in the maximum and 11 in the middle hue ranges. They kept the Munsell name on products such as "Munsell-Crayola" and "Munsell-Perma" until 1934, and then incorporated their colors into their own Crayola Gold Medal line of boxes.



## 1949

**Silver** was the first retail metallic to appear, in the 48-count box introduced in 1949. This was the largest regular selection Crayola offered at the time, doubling the size of the next box down, the 24-count.



## 1949 - 1957

### Number of Colors: 48

Apricot-Gold Orange-Silver  
 Bittersweet Gray Orange-Red Spring-Green  
 Black Green Orange-Yellow Tan Blue Green-Blue Orchid Thistle Blue-  
 Green Green-Yellow Periwinkle Turquoise-Blue Blue-Violet Lemon-Yellow  
 Pine-Green Violet (Purple) Brick-Red Magenta Prussian-Blue Violet-Blue  
 Brown-Mahogany Red Violet-Red Burnt-Sienna  
 Maize Red-Orange White Carnation-Pink  
 Maroon Red-Violet Yellow Cornflower  
 Melon Salmon-Yellow-Green Flesh  
 Olive Green Sea-Green  
 Yellow-Orange



## 1953

**Gold** was available in bulk for schools around 1953, and in the 48-count around **1956**. Then the iconic 64-count was introduced in late **1957**...it included **Copper**, and that completed the Metallic 3.

## 1958

Name *Prussian Blue* changed to "midnight blue" in response to teachers' requests.

## 1962

*Flesh* name voluntarily changed to "peach", partially as a result of the U. S. Civil Rights Movement.

## 1958 - 1971

### Number of Colors: 64

All colors previously listed plus the following colors added in 1958.

Aquamarine	Copper	Lavender	Raw Sienna
Blue Gray	Forest Green	Mulberry	Raw Umber
Burnt Orange	Goldenrod	Navy blue	Sepia
Cadet Blue	Indian Red***	Plum	Sky Blue

\*\*\*Indian Red is renamed **Chestnut** in **1999** in response to educators who felt some children wrongly perceived the crayon color was intended to represent the skin color of Native Americans. The name originated from a reddish-brown pigment found near India commonly used in fine artist oil paint.





## 1972 - 1989

### Number of Colors: 72

All colors previously listed plus the following fluorescent colors **added in 1972**.

Chartreuse	Ultra Blue	Ultra Orange	Ultra Red
Hot Magenta		Ultra Green	Ultra Pink
			Ultra Yellow

Fluorescent colors **name change in 1990**.

Atomic Tangerine	Hot Magenta	Outrageous Orange
Shocking Pink	Blizzard Blue	Laser Lemon
Screamin' Green	Wild Watermelon	

## 1990 - 1992

### Number of Colors: 80

All Colors previously listed plus the following fluorescent colors **added in 1990**.

Electric Lime	Purple Pizzazz	Razzle Dazzle Rose
Unmellow Yellow	Magic Mint	Radical Red
		Sunglow Neon Carrot

**In 1990**, eight colors were retired and replaced by eight new shades.

#### **Retired Colors**      **Replacement Colors**

Green Blue	Cerulean
Orange Red	Vivid Tangerine
Orange Yellow	Jungle Green
Violet Blue	Fuchsia
Maize	Dandelion
Lemon Yellow	Teal Blue
Blue Gray	Royal Purple
Raw Umber	Wild Strawberry



Retired colors were enshrined in the Crayola Hall of Fame on **August 7, 1990**.

## 1993

16 new colors added in 1993, named by consumers

### Number of Colors: 96

Asparagus Macaroni and Cheese

Razzmatazz Timber Wolf Cerise Mauvelous Robin's Egg Blue

Tropical Rain Forest Denim Pacific Blue

Shamrock Tumbleweed

Granny Smith Apple Purple Mountain's Majesty

Tickle Me Pink Wisteria

*In addition, Binney & Smith produced several assortments of specialty crayons.*

## 2000

All colors previously listed with the following exceptions. Thistle was removed from the 120-count assortment to make room for indigo; torch red was renamed scarlet.

## 2003

4 new colors added, 4 retired **Number of Colors: 120**

### New Colors

inch worm

jazzberry jam

mango tango

wild blue yonder

### Retired Colors

blizzard blue magic mint mulberry teal blue



To mark Crayola 100th birthday, consumers name new colors and vote four out of the box.

By the calculations of fans, Crayola colors double every 28 years.

For a product targeted heavily to consumers who are too young to read or to talk about the good ole days when reds were redder, it is interesting to note that Crayola has remained dedicated to innovation, upgrades and product naming. In addition to its standard colors, Crayola has launched specialty sets with names like Magic Scent and Silver Swirl. It has discontinued colors with low market appeal; apparently, Maize, Raw Umber, Blizzard Blue and Thistle just didn't cut it with seven-year-olds. Other names, of course, had to be retired for political correctness. Prussian Blue was renamed Midnight Blue in 1958, Indian Red became Chestnut. Also, bowing to pop trends, Crayola introduced metallic FX colors like Big Dip O'Ruby and Blast Off Bronze, and glitter shades like Red Violet with Glitzy Gold Glitter (a name that rolls right off the tongue), and Silly Scents like Sasquatch Socks, Big Foot Feet and Alien Armpit. It had to discontinue regular scents like Chocolate and Jelly Bean because parents complained that kids found they smelled good enough to eat – and did.

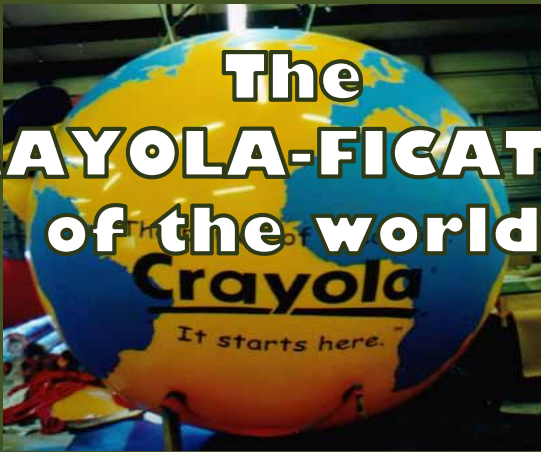
All this effort makes Crayola even more endearing, especially when you consider that with just four colors – c, m, y, k – you can arrive at any color in the spectrum, and Crayola's target customers aren't so jaded that they'd reject a product because it's "last year's model." - from a Crayola promo -



1998 USPS stamp commemorating Crayola crayons.



# The CRAYOLA-FICATION of the world



In Japan, people often refer to traffic lights as being blue in color. And this is a bit odd, because the traffic signal indicating 'go' in Japan is just as green as it is anywhere else in the world. So why is the color getting lost in translation?

This visual conundrum has its roots in the history of language.

Blue and green are similar in hue. They sit next to each other in a rainbow, which means that, to our eyes, light can blend smoothly from blue to green or vice-versa, without going past any other color in between. Before the modern period, Japanese had just one word, Ao, for both blue and green. The wall that divides these colors hadn't been erected as yet. As the language evolved, in the Heian period around the year 1000, something interesting happened. A new word popped into being – midori – and it described a sort of greenish end of blue. Midori was a shade of ao, it wasn't really a new color in its own right.

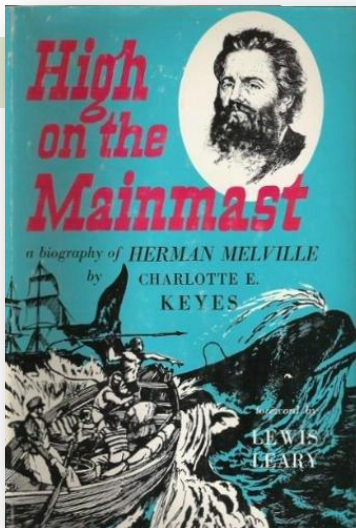
One of the first fences in this color continuum came from an unlikely place – crayons. In 1917, the first crayons were imported into Japan, and they brought with them a way of dividing a seamless visual spread into neat, discrete chunks. There were different crayons for green (midori) and blue (ao), and children started to adopt these names. But the real change came during the Allied occupation of Japan after World War II, when new educational material started to circulate. In 1951, teaching guidelines for first grade teachers distinguished blue from green, and the word midori was shoehorned to fit this new purpose.

- Anon Blog -

## Dept. of Overlooked Books

by Pedro

When I enjoy a book (Moby Dick for example) I always want to know something about the author. A glance in the encyclopedia is just that a *glance*. Nothing there except the bare bones of dates and information that will help me navigate through library stacks. Which is fine if I am on a scholarly quest, but often I can't or don't want to invest time in a long biography. Especially those thick volumes where the author counts every hair on his subjects head. And for six or so volumes at that! A happy compromise is found in the juvenile section. Juvenile literature is sadly overlooked as reading for adults. Those adults are the same people who, I suspect, don't read books by the opposite sex. The same people who believe in age appropriate behavior to such a degree that they won't stoop to play with a child. Now and then I want more than an evening with my 'literary friend'; I will want to read everything about them; in so far as my public library is supplied. But time does not allow. The solution is in juvenile literature.



I have learned to my surprise, that often a writer of juveniles includes many an incident that the thick booked scholar has neglected. Most of the time it is a well chosen morsel, one that illuminates and defines the character of the subject.

Many tasty tidbits can be found in a biography of Herman Melville written by Charlotte Keyes. The title is *High on the Mainmast*. Depending on your reading speed its 40 thousand plus words can be read in an evening or two. Another good example of why I will seek out juvenile literature is: they are long enough to answer my questions yet in proportion to the available time I want to invest.

When a stranger comes to dinner I do not ask for his whole history nor does he try to give it to me all at once. It is enough to recall Emerson's, "if a man give me the arch of his circle I know his circumference". So it is with many characters of history and literature. A quite evening with an interesting person satisfies my need for larger company. I do not need to acquaint myself with his full circle .



Miss Keyes offers the following passage from a letter Melville wrote to a friend describing his day. If it doesn't grab you I am sorry to say we can't be friends.

"Do you want to know how I pass my time? I rise at eight - thereabouts - & go to my barn - say good-morning to the horse, & give him his breakfast. (It goes to my heart to give him a cold one, but it can't be helped.) Then, pay a visit to my cow - cut up a pumpkin or two for her, & stand by to see her eat it - for it's a pleasant sight to see a cow move her jaws - she does it so mildly & with such sanctity. - My own breakfast over, I go to my workroom & light my fire - then spread my M.S.S. on the table - take one business squint at it, and fall to with a will. At 2½ P.M. I hear a preconcerted knock at my door, which (by request) continues till I rise & go to the door, which serves to wean me effectively from my writing however interested I may be..."

It is similar to my day except I don't have a barn, or a horse, or a cow, or a fire to light, or...well you get the idea. How nice it is that she quoted this letter almost in full. A scholar would have pulled the letter all apart and stuffed the resulting holes with deconstructed leftovers. When I read a letter like that it answers the question of "where would you time travel to?".

I'd like to be transported to Melville's barn and watch the cow chew her pumpkin as Herman and I chew the fat. I'd like to think I could hold up my end of the conversation. On the other hand he might prefer the quiet cathedral of the barn. And if asked to chat he might quote Bartelby's, "I prefer not to".

I could settle for that. There is no experience more religious than communing with a cow and having your nostrils inhale her unique incense.



The background of the image is a dense collection of antique books. The books are arranged on wooden shelves, with many spines visible. The spines are made of dark, worn leather, some with gold tooling. The books are of various sizes and are stacked in a way that suggests a large, well-stocked library or a collector's room. The lighting is warm, highlighting the textures of the leather and the wood of the shelves.

# **My antiquarian book collection**

**The English section Part 1**

**by Gudenrath**

I have for some time been meaning to share some of the items in my book collection here on Historum, since there seems to be a lot of Historumites that share my passion about old books.

*This is my glass cabinet. Genuine Ikea origin. I used to be able to hold all my antiquarian books in that. Not anymore.*



I have a rather big book collection. I estimate it encompasses several thousand volumes. It consists of old and new books, a lot of fiction (mainly classics, but also some crime and thrillers), a large section dedicated to Classical Antiquity (both history and archaeology, but also a fairly good collection of primary texts in translation) and not least books on early modern, specifically 18th century history.



But real antiquarian books, that is books from circa pre-1850 (in my own definition) holds a special place in my heart, and it is mainly this part of my book collection I am going to share. Most of the books in that part of my collection I have found cheaply. It does oftentimes reflect on their state, very few of them can be said to be bibliophile editions, but while I do appreciate a fine binding, thick paper and pristine condition, it is mainly the text itself, especially a contemporary text, that holds my interest. It is such much a library meant for usage, not so much for showing off. If I had had to stick to only fine copies in the best bindings I would not have had a 20th the number of books as I have now.

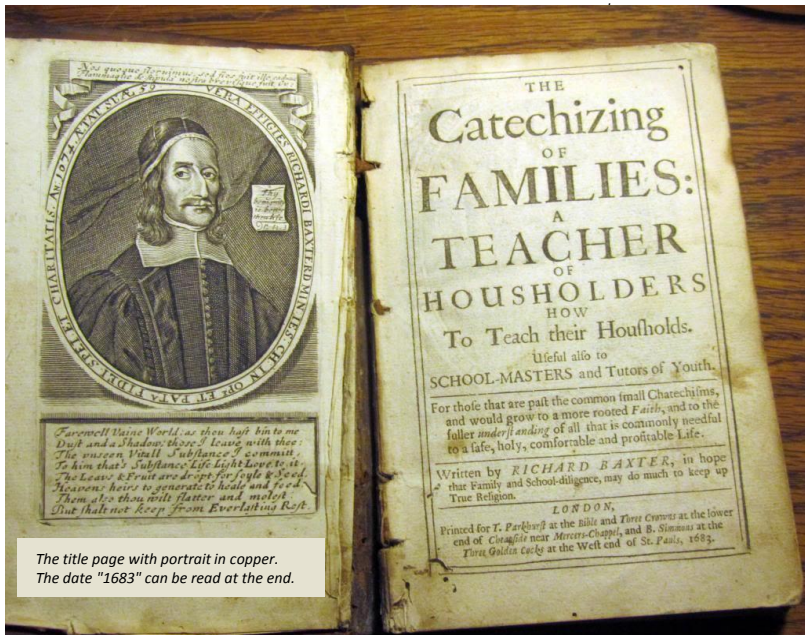
Now despite careful stacking my antiquarian book collection has also long since outgrown these extra shelves, to the detriment of other parts of my collection which I simply had to get rid of (for example my collection of WWII-books, as well as my small collection on the occult and a big chunk of my collection of religious books).

Since this is an English language forum I figure that the English language books in this category would be of primary interest to other Historumites, so I am going to start presenting those.

My collection of English language antiquarian books aren't that big, simply because very few people could read English in Denmark during that time. So it is a small and eclectic group comprising of whatever I have happened to stumble upon, and they unfortunately aren't in a very good condition either. However they do consist of some of the books I am most fond of in my collection. Two works of which I will show here.



*The full leather binding is very worn*



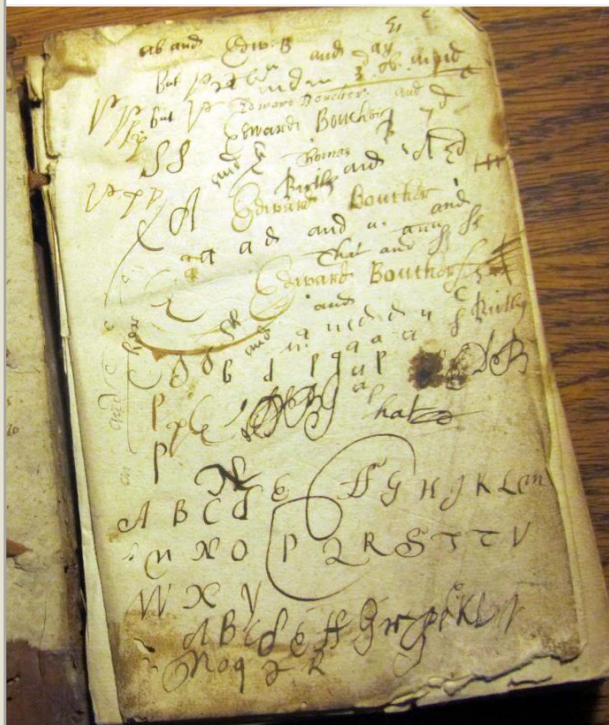
*The title page with portrait in copper.  
The date "1683" can be read at the end.*



*A sign that this has been used and studied well. Penmanship has been practiced on the free leaves both in front and in the back of the book.*

This is Richard Baxter *The Catechizing of Families: A Teacher of Householders How To Teach their Households*, Printed for T. Parkhurst at the Bible and Three Crowns at the lower end of Cheapside near Mercers-Chappel, and B. Simmons at the Three Golden cocks at the West-end of St. Pauls, 1683.

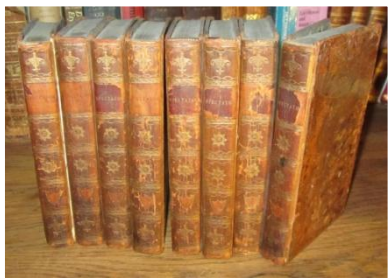
I readily admit not to having read the book. It does contain what looks like some fairly interesting expositions about the state and monarchs etc, but it mainly is about the Christian duties of each member of the household. I mainly bought this book because at the time I didn't have any books from the 17th century in my collection, and this one was very affordable. It is still a thrill to hold such an old book in my hands and read text printed by printers that slaved over it in some cluttered workshop near St. Pauls in the 1680s. Notice the writing on the free leaves, the one at the back containing some sentences dated 1699.



*The full leather binding is a so called mirror binding, which contains embellishments on the boards which looks like the frames of mirrors. A typical early 18th century binding.*



This first edition of one of the British early British Enlightenment is a very rare book indeed. My edition is unfortunately in a poor state, with the front board completely loose and the first free leaves and title page somewhat worn, however I have only seen few copies of this edition to sale on the net and that for prices I would never have been able to afford. I found this in a Danish antiquarian book shop that was closing down, so they sold all their books at half price, and the original price was very low in the first place, so it was a regular bargain.



All 8  
volumes of  
Addison and  
Steele's *The  
Spectator*.



Another work that I am very fond of is *The Spectator* by Joseph Addison and Richard Steele. The original periodical was published daily between 1711 and 1712, so this edition is a relatively late one. It is undated but as far as I have been able to find out it is from 1788.

*The Spectator* was an extremely influential periodical, and it continued to hold an influence on many European periodicals all through the 18th century. In Denmark a particularly important periodical was *Den Danske Tilskuer* (The Danish Spectator) published and mostly written by a single man, Knud Lyne Rahbek between 1791-1806 of which I also has a set of the complete run (more of that later). It varies somewhat from the English original, in that it has embraced influences from later influential periodicals as well, but the touch of Addison and Steele is still very obvious (Rahbek writes in his

memoirs that one of the earliest books he read was an old Danish translation of selections of Addison and Steeles *Spectator*).

The volumes makes excellent bedside reading, as each issue is comparatively short, so it is easy to read a couple of them, each of which reads like an essay, in a short space of time. The glimpses they give of contemporary London life are amazing, and the prose itself was to remain some of the best English written.

The 18th century has been termed the Age of the Periodical, on account of the horde of journals, often written and published by a single person, which sprang up all through the century. And this one, published at the very beginning was definitely an extremely important inspiration for most of those latter journals.

# Obituaries as HISTORY

## "WITH HIS BOOTS OFF"

From the *Santa Fe Weekly Democrat*  
July 21, 1881.

Billy Bonney, alias Antrim, alias Billy the Kid, a twenty-one year old desperado, who is known to have killed sixteen men, and who boasted that he had killed a man for every year of his life, will no more take deliberate aim at his fellow man and kill him, just to keep himself in practice. He is dead; and he died so suddenly that he did not have time to be interviewed by a preacher, or to sing hymns, or to pray, before that vital spark had flown, so we cannot say positively that he has clum (sic) the shining ladder and entered the pearly gates.

The bullet that struck him left a pistol in the hands of Pat Garrett, at Fort Sumner, last Saturday morning, about half-past 12 AM in the room of Pete Maxwell. Governor Lew Wallace will now breathe easier, as well as many others whom he has threatened to shoot on sight.

No sooner had the floor caught the descending form, which had a pistol in one hand and a knife in the other, than there was a strong odor of brimstone in the air, and a dark figure, with the wings of a dragon, claws like a tiger, eyes like balls of fire, and horns like a bison, hovered over the corpse for a moment, and with a fiendish laugh, said, "Ha! Ha! This is my meat!" and then sailed off through the window. He did not leave his card, but he is a gentleman well known to us by reputation, and there by hangs a "tail".



*Billy the Kid's legal name was Henry McCarty; all the rest were aliases. No one really knows when or where he was born or how old he was when he died, but he was probably at least 23 years old in 1881. Billy killed or helped kill at least twelve men, but there isn't any proof that he boasted of killing twenty-one. Billy was shot between 10:00 PM on Thursday, July 14<sup>th</sup> and 1:00 AM Friday morning, July 15<sup>th</sup>, 1881; the first-hand accounts of what happened that night vary as to the exact time. His friends insisted that Billy was unarmed except for a kitchen knife that he was carrying to cut some meat, but Pat Garrett and his deputies swore that he also had a pistol. In any case, although some may doubt whether he was transported directly to the fires of Hell by Satan himself, most agree that Billy deserved his fate at the hands of Pat Garrett.*

— G. S. Smith



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